

THE MYERS-BRIGGS TYPE INDICATOR  
AS A TOOL FOR SPIRITUAL GROWTH:  
A CASE STUDY AMONG FEMALE CHAPLAINS  
IN THE UNITED STATES NAVY

A THESIS  
SUBMITTED TO THE FACULTY OF  
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE  
DOCTOR OF MINISTRY

BY  
DIANA VAN BUREN LANTZ

MAY 2016



In memory of my husband

Robert B. Lantz (Bob)

Chaplain, Lt-Col, USAF (Ret.)

who was alive when I began this journey, but was promoted to glory on 9 April, 2011.

He was always my biggest fan.

*For I know that my Redeemer lives, and at the last he will stand upon the earth.*

— Job 19:25

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## ACKNOWLEDGEMENTS

It is with a grateful heart that I say thank you to Kathy Mills Johnson, with whom I began this journey in the summer of 2009. Though she finished before me, she has been with me every step of the way as my friend, encourager and editor. Kathy, I couldn't have done it without you!

To the fifteen women of the United States Navy Chaplain Corps who committed their time and effort I say not only thanks, but you are *awesome!* Though I can't name you, you know who you are and without your support and enthusiasm this project would not have been possible. As we say in the Navy – BZ Shipmates!

To my mentor, Dr. Steve Macchia – you've been very patient with me and also a great encourager, and I thank you.

To my parents, Hendrik and Marion van Buren; Mum, you have my admiration and respect for how you would get four kids ready for church and Sunday school every week for years and made sure we were raised knowing who Jesus is. Dad, your life was years of questioning, but God truly is sovereign and it was thrilling to know you made your personal confession of faith while I was working on this project. You both are tremendous parents, and I thank you for the job you have done in raising your children. To my siblings – Jane, John and Tony. Jane, you and I have always walked together in Christ and in support of each other. You're the best! John and Tony, you also have contributed to who I am today and what I have accomplished in this endeavor. I love you all!

## **ABBREVIATIONS**

ALC	Advanced Leadership Course
BLC	Basic Leadership Course
BZ	Bravo Zulu (Well done!)
CHC	Chaplain Corps
CNO	Chief of Naval Operations
CO	Commanding Officer
CREDO	Chaplains Religious Enrichment Development Operation
CRP	Command Religious Program
CVN-71	Hull Classification Symbol: C = Aircraft Carrier, V = Fixed Wing Aircraft, N = Nuclear powered, hull number 71
DOD	Department of Defense
DON	Department of the Navy
ILC	Intermediate Leadership Course
LT	Lieutenant
LTjg	Lieutenant Junior Grade
O-1, O-2, O-3	Officer Rank and Level: O = Officer; 1 = Ensign, 2 = LTjg, 3 = LT
MBTI	Myers-Briggs Type Indicator
MDiv	Master of Divinity
NAVPERS	Navy Personnel (Manual of Navy Officer Manpower and Personnel Classifications)
NCSC	Naval Chaplaincy School and Center
OPNAVINST	Chief of Naval Operations Instruction
PC(USA)	Presbyterian Church (USA)



PDTC	Professional Development and Training Course
PNC	Professional Naval Chaplaincy
RO	Religious Organization
RP	Religious Program Specialist (Chaplain Assistant)
SARP	Sexual Assault Response and Prevention
SECNAVINST	Secretary of the Navy Instruction
USCG	United States Coast Guard
USMC	United States Marine Corps
USN	United States Navy

## **ABSTRACT**

Spirituality, spiritual formation and spiritual disciplines are all terms which have become popular both within the Christian church, as well as society in general, but more especially for Millennials and Generation Xers. There are, however, very few resources available to United States Navy Chaplains to attain the Chaplain Corps mission goal of strengthening the spiritual well-being of Sailors and Marines. The purpose of this thesis project is to explore the question of whether or not psychological type and temperament through the Myers-Briggs Type Indicator can be an effective tool to facilitate spiritual growth and development. Also examined was Grant's hypothesis and the influence of age and the Shadow (or Dark Night) on the stages of spiritual growth and how we use our MBTI preferences and dichotomies. Fifteen female chaplains participated in a four-week study using MBTI with associated spiritual profiles and exercises. Soulwork exercises included prayer, Scripture, worship, service and study. Spiritual profiles included thankfulness, spiritual support, facing difficulties and honoring one's pathway to God. The majority of women reported some degree of renewed interest in, and spiritual growth as well as a greater awareness of the depth and breadth of spiritual disciplines, and how they can be used. All noted the value of the project as a practical resource for both themselves and the fleet.

## CHAPTER ONE

### THE PROBLEM AND ITS SETTING

He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

—Micah 6:8

#### Introduction

According to Gallup research as recently as March 2014, statistics show that overall church attendance has dropped from 43% in 2004 to 36% in 2014, with another 38% being classified as unchurched according to the Barna definition.<sup>1</sup> In my 17 years of experience as a U.S. Navy Chaplain, it is my observation that, while some sailors and their families attend civilian churches ‘out in town’ on a regular basis, the vast majority do not due to the transient lifestyle,<sup>2</sup> cultural values or simply being unchurched.

Both Gallup and Barna report increasing numbers of people being unchurched or having no religious identity. The Barna organization (which began tracking America’s religious beliefs and behaviors in 1984) reported in 2014 that two fifths of Americans have not attended a religious service in the previous six months. Barna thus classifies these individuals as unchurched and therefore concludes that nearly 100 million

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<sup>1</sup> The Barna Group. “Americans Divided on the Importance of Church.” *Research Releases in Culture and Media* (March 25, 2014), <https://www.barna.org/barna-update/culture/661-americans-divided-on-the-importance-of-church#.VqZvLFkrx1M> (accessed July 1, 2015).

<sup>2</sup> Especially at an installation such as Naval Station Norfolk (Virginia) which is the largest Navy installation in the world and is home to the US Atlantic Fleet. While there is no way of determining how many sailors and their families attend civilian churches on any given Sunday, if base chapel numbers are any indication, the numbers are not great. In the general Protestant service at the David Adams Memorial Chapel, the attendance averages 40, with 20 of that number being active duty military or their dependents, and the remaining being retirees or their dependents. At the Roman Catholic Mass at Our Lady of Victory Chapel, the total on average is 120, with approximately half being retirees or their dependents.

Americans avoid worship.<sup>3</sup> For Millennials and Generation X-ers who grew up in the church, the number increases to 59%. Furthermore, the people who count themselves as regular churchgoers attend once every four to six weeks in contrast to a generation ago when regular attendees went to church at least three times a month on Sundays, with sometimes an additional visit during the week as well. More recently Gallup has reported that the number of Americans identifying themselves as having no affiliation with any major religion has increased to 19% (up from 16% in 2010), continuing a trend which began in the 1960s.<sup>4</sup>

### **The Military Setting**

It is often said that the military is a microcosm of society at large, though once in the military its members are held to higher standards of ethical and moral behavior than the general population. Regardless, it is society in general from which the military draws its constituents, and the diversity of individuals drawn to the sea services is great to say the least. Military diversity encompasses geography (not just from within the continental United States but nations throughout the world), socio-economic status, education, culture, language, age and religion to name some obvious categories. The individual's reasons for joining are equally diverse and range from the desire to get out of gang situations, to attaining the GI bill for further education, to having a life-long passion for anything Navy, Marine Corps or military in general.

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<sup>3</sup> The Barna Group. "Unchurched Population Nears 100 Million in the U.S." *Research Releases in Faith and Christianity* (March 19, 2007), <https://www.barna.org/barna-update/faith-spirituality/107-unchurched-population-nears-100-million-in-the-us#.VqZyA1krx1M> (accessed August 16, 2010).

<sup>4</sup> Frank Newport, "Three-Quarters of Americans Identify as Christian." *Politics* (December 24, 2014), <http://www.gallup.com/poll/180347/three-quarters-americans-identify-christian.aspx> (accessed July 18, 2015).

When addressing the topic of religion, the military is again a microcosm of society at large. Even though the majority of Navy or Marine Corps installations are situated in large metropolitan locations (such as San Diego, California and Norfolk, Virginia) it is generally accepted that most sea services personnel do not attend their local church, base chapel, synagogue or mosque on a regular basis.

#### The United States Navy Chaplain Corps

The United States Navy (USN) Chaplain Corps (CHC) draws its chaplains from several faiths, and many and diverse denominations. Three of the world's major religions which are represented in the sea services are Christianity, Judaism and Islam, as well as Buddhism. Every chaplain who serves in the military must be endorsed by his/her faith group and each of those groups must be recognized by the Department of Defense. The Chaplain Corps Religious Organizations which are recognized by the Navy as 'Endorsing Agents' number some 268 different groups.<sup>5</sup> Among Christian Chaplains<sup>6</sup> the diversity of denomination and faith group is enormous, and includes Orthodox (Greek and Eastern), Roman Catholic, mainline Protestant, Non-Denominational, Independent, Evangelical, Latter Day Saints (Mormon), Seventh Day Adventists, Unitarian and Christian Science, to name but a few. To be commissioned by the Navy, these individuals must have a "graduate degree of not less than 72 semester hours in theological or related studies..... Candidates must also have a baccalaureate degree from a qualified educational institution and hold an ecclesiastical endorsement from a

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<sup>5</sup> US Department of the Navy. *Manual of Navy Officer Manpower and Personnel Classifications, Volume 1. Major Code Structures. NAVPERS 15839I*, July 2015. D 238-349.

<sup>6</sup> So designated because they wear a cross on their uniform as the symbol of their faith group.

recognized religious faith organization registered with the Department of Defense.<sup>7</sup> At least half of these hours must include topics in general religion, theology, religious philosophy, ethics and/or the foundational writings from one's religious tradition."<sup>8</sup> The individual must also have a minimum of two years religious leadership experience consistent with other clergy in the (applicant) chaplain's tradition.

Due to the extensive schooling process chaplains are given credit for the extra years of education in terms of rank upon commissioning. As a result of the extra educational and faith requirements the average chaplain is also older than the average commissioned line officer. The Navy will commission clergy up to the age of 40 and sometimes beyond if the candidate has either prior years of military service (and will therefore qualify for retirement benefits at 20 years of service or the age of 62 years), the candidate's church is willing to bear the responsibility of the clergy-person's retirement benefits, or the Chaplain is willing to serve without additional retirement benefits. On the other hand, the average candidate for line officer will only be accepted up to the age of 28 years and will be commissioned as an Ensign (O-1). The clergyperson with four or more years of ordained ministry is commissioned as a full Lieutenant (LT/ O-3), while the clergyperson with less than four years of ordained ministry is commissioned as a Lieutenant Junior-Grade (LTjg/O-2). The United States Navy Chaplain Corps numbers (give or take a few each way because of retirements and accessions) approximately 860 Chaplains.

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<sup>7</sup> Most mainline denominations require a Master of Divinity degree which usually means 120 hours because an M.Div. includes working in the original biblical languages of Greek and Hebrew.

<sup>8</sup> US Department of the Navy, United States Navy Recruiting Command. America's Navy, Careers & Jobs, Chaplain, Qualifications & Requirements, <http://www.navy.com/careers/chaplain-support/chaplain.html#ft-qualifications-&-requirements> (accessed July 18, 2015).

For the purpose of this research project, the community within the community is the Christian female chaplain. The total number of female chaplains currently hovers around 55, 3 of whom are Jewish Rabbis. The women in total comprise approximately 6% of the Navy Chaplain Corps as a whole.

### Professional Naval Chaplaincy

The following is the job description of the Navy Chaplain in the context of ministry in the Sea Services:

[Professional Naval Chaplaincy (PNC) is] the field of endeavor in which Navy chaplains deliver to the Naval Service and authorized recipients' religious ministry characterized by cooperation, tolerance, mutual respect and respect for diversity. It is further characterized by an understanding of both the pluralistic nature of the environment and the processes and structures of the organizations and institutions served. PNC includes the full range of responsibilities inherent in positions of leadership and authority in the Navy, as well as the standards and codes of behavior established for chaplains by the DON [Department of the Navy] and those found in civilian religious professional life. Implicit in PNC is the expectation that chaplains will not compromise the standards of their RO [Religious Organization].<sup>9</sup>

As Naval Officers *and* Chaplains there is often a tension for Chaplains in the exercise of their ministry between the right side of the collar (officer rank) and the left side of the collar (the Cross). Another way of saying this is the tension between the authority of the Navy and the way in which staff corps officers understand the systems and structures of the Naval service (along with the mission to be executed), and the authority and standards which the ROs have over their Chaplains and the concerns the ROs have in their Chaplains meeting the needs of their particular constituency. In the SECNAV Instructions addressing Professional Naval Chaplaincy and religious ministry in the Department of the Navy, the following are noted:

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<sup>9</sup> US Department of the Navy. SECNAVINST 5351.1. April 21, 2011, Enclosure (1) 1. (Professional Naval Chaplaincy).

Chaplains and RPs will cultivate habits conducive to personal, emotional, spiritual, and relational well-being. They will adhere to the code of conduct, Navy core values, the Sailor's Creed, the Navy Ethos, the professional standards for PNC, and for chaplains, the CHC's Guiding Principles.<sup>10</sup>

As advocates of spiritual, moral, and ethical maturity and resiliency, Navy Chaplains are essential to the Department of the Navy's (DON'S) effort to assist service members, their families, and other authorized personnel in coping with military life.<sup>11</sup>

The above are two relevant quotes, but nowhere does any instruction address how the CHC is to aid its Chaplains either to grow in their personal spirituality or to help others grow with specific tools. It must be acknowledged, however, that the CHC does encourage Chaplains to attend their denominational conferences, along with the development of professional skills through continuing education.

#### The US Navy Chaplain Corps Mission

The mission statement of the United States Navy Chaplain Corps is: "To inspire hope and strengthen spiritual well-being through the delivery and coordination of effective ministry at sea and ashore."<sup>12</sup> The four chaplain competencies are care, facilitate, provide and advise. In the advice role (as described in the SECNAV Instruction addressing Religious Ministry in the DON), Chaplains:

strengthen the chain of command and assist in the development of leadership by providing advice to leaders at all levels. Chaplains serve as principal advisors to commanders for all matters regarding the CRP within the command, to include

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<sup>10</sup> US Department of the Navy. SECNAVINST 5351.1. April 21, 2011, Enclosure (3) 2. (Professional Naval Chaplaincy)

<sup>11</sup> US Department of the Navy. SECNAVINST 1730.7D.1. August 8, 2008 (Religious Ministry within the Department of the Navy)

<sup>12</sup> Official Blog of the US Department of the Navy, Chaplain Corps, <http://chaplaincorps.navylive.dodlive.mil/about-this-blog/> (accessed July 19, 2015).



matters of morale, morals, ethics, spiritual well-being, and emerging religious requirements.”<sup>13</sup>

It is easily recognizable that the job description of the professional Navy chaplain does not specifically address the spirituality which so prominent in the CHC mission statement. Upon further examination of the courses offered at the Naval Chaplaincy School and Center (NCSC) it is noteworthy how little there is in relation to spirituality. In the description of the Basic Leadership Course on-line it says, “The course is designed to challenge the mind, the body and the soul. There is an emphasis on leadership, spirituality and fidelity.”<sup>14</sup> But when I contacted the course supervisor to ask for specifics, he could not give me any except to say that he presents spirituality as discussion points or topics at the beginning of classes. But more importantly he recognized the importance of chaplains having a ‘full and alive’ spirituality and to be comfortable with who we are as children of God in order to accept that as chaplains being there with the troops we are meeting the intuitive expectations of those who don’t have the theology to articulate that the chaplain is the “Emmanuel Factor” – “God with Us” in all that we say and do. Our sense of relevancy is grounded in our relationship with God through Jesus Christ and our identity is intrinsic to that.<sup>15</sup>

The Intermediate Leadership Course (ILC) description does not mention spirituality at all, nor does that of the Advanced Leadership Course (ALC). Admittedly

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<sup>13</sup> US Department of the Navy. SECNAVINST 1730.7D. August 8, 2008, Section 5.e (3) (d). (Religious Ministry within the Department of the Navy).

<sup>14</sup> US Department of the Navy. Naval Chaplaincy School and Center, Professional Naval Chaplaincy – Resident Training Programs, <http://www.netc.navy.mil/centers/chaplain/Resident.aspx?ID=0> (accessed July 23, 2015).

<sup>15</sup> This conversation occurred in 2009 with Chaplain Bruce William Crouterfield in which he referenced his work, *The Value of the Naval Chaplain in the Fleet Marine Force Environment* (Doctor of Ministry Thesis, Liberty Theological Seminary, 2009).

the ILC does not seek to grow spiritually mature Chaplains, but rather to train chaplains to excel in their role as supervisory staff officers. Likewise,

The ALC prepares senior Navy chaplains (captains and captain-selects) to serve in leadership positions on large staffs..... chaplains will be equipped to conduct strategic planning for religious ministry support in their commander's area of responsibility, and to coordinate and supervise the provision of such ministry support.”<sup>16</sup>

But the CHC recognizes that the longer a chaplain is in the military the more militaristic s/he becomes. Many denominations encourage their clergy to engage in continuing education and the practice of sabbatical is not uncommon. It can be said that the Navy encourages the same to a certain extent. The next level of professional degree for the chaplain is the Doctor of Ministry and the area of study in which the chaplain engages is the individual's choice. It's more than likely that the chaplain/clergyperson chooses something which is her/his cutting edge for growth. Unfortunately there is no allowance or opportunity for sabbatical for active duty Chaplains.

Upon asking a Commanding Officer what he needed his chaplain for the response includes – for emergencies (suicides, death, dying or serious illness of sailors or their dependents), ceremonies (prayer/invocation at retirements, changes of command, special dinners etc), training (suicide and sexual assault awareness/prevention), worship (weddings, funerals, sacraments), ensure freedom of religion and accommodation and ‘deck plate ministry’ (visitation, counseling etc).<sup>17</sup> There is no mention of spiritual well-

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<sup>16</sup> US Department of the Navy. Naval Chaplaincy School and Center, Professional Naval Chaplaincy – Resident Training Programs, <http://www.netc.navy.mil/centers/chaplain/Resident.aspx?ID=0> (accessed July 23, 2015).

<sup>17</sup> This conversation occurred in 2009 with then Commanding Officer of Naval Submarine Base New London, Captain Marc Denno.

being or a recognition of the need for the Sailor or Marine to be spiritually strong as articulated in the CHC mission.

### **Ministry Problem**

For the majority of Sailors and Marines who are non-religious or unchurched, what does it mean to be strengthened in their spiritual well-being according to the CHC Mission statement? The CHC defines Spirituality as follows:

**Spirituality** may be used generally to refer to that which gives meaning and purpose in life. The term may be used more specifically to refer to the practice of a philosophy, religion, or way of living. Spirituality has two primary expressions: *Human Expression*: Refers to the essential core of the individual. Includes activities that strengthen and build healthy relationships. Examples include commitment to family, love of life, and esprit de corps.

*Religious Expression*: Refers to the application of faith. Includes activities that connect one to the Divine, God, and the supernatural. Examples include prayer, worship, and participation in the sacraments. Buddhism encourages the pursuit of the Noble Path. Christianity has a focus on seeking the Holy Spirit. Islamic spirituality is derived from the Quran and following the Sunnah.

*Spiritual Fitness* is a term used to capture a person's overall spiritual health and reflects how spirituality may help one cope with and enjoy life.<sup>18</sup>

The Chaplain Corps Spiritual Fitness Guide also contains a self-assessment guide which is modelled on the Navy's Stress Continuum:

The continuum is a color-coded map to identify behaviors that might arise from serving in combat, in dangerous peacekeeping missions and in the highly charged day-to-day work that is required of today's military. While its primary use is for individual service members, the continuum also is a valuable tool to track behaviors of military families and commands.<sup>19</sup>

It is interesting to note that the Green Zone includes remaining active spiritually.

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<sup>18</sup> US Department of the Navy, Chaplain Corps, "What is Spiritual Fitness?," <http://www.navy.mil/docs/SpiritualFitnessGuide.pdf> (accessed July 27, 2015).

<sup>19</sup> US Department of the Navy, Naval Center Combat and Operational Stress Control, "The Stress Continuum," <http://www.med.navy.mil/sites/nmcsc/nccosc/serviceMembersV2/stressManagement/theStressContinuum/Pages/default.aspx> (accessed August 9, 2015).

<b>Green Zone</b>  <b>READY</b>	<p>Not stress-free, but mastering stress with good coping skills. Ready to go!</p> <ul style="list-style-type: none"> <li>• Remain calm, steady, confident</li> <li>• Exhibit ethical and moral behavior</li> <li>• Eat healthfully, exercise regularly and get proper sleep</li> <li>• Keep a sense of humor and remain active socially, spiritually</li> <li>• Use alcohol in moderation, if at all</li> <li>• Get the job done and show respect for fellow warriors</li> </ul>
<b>Yellow Zone</b>  <b>REACTING</b>	<p>Reacting to life's normal stressors. Mild and reversible!</p> <ul style="list-style-type: none"> <li>• Feel anxious, fearful, sad, angry, grouchy, irritable or mean</li> <li>• Cut corners on the job</li> <li>• Are negative or pessimistic</li> <li>• Lose interest, energy or enthusiasm</li> <li>• Have trouble concentrating</li> <li>• Become excessive in spending, Internet use, playing computer games, etc</li> </ul>
<b>Orange Zone</b>  <b>INJURED</b>	<p>Stress injuries damaging the mind, body or spirit. Temporarily non-mission ready!</p> <ul style="list-style-type: none"> <li>• Lose control of emotions or thinking</li> <li>• Have nightmares, sleep problems, obsessive thinking</li> <li>• Feel guilt, shame, panic or rage</li> <li>• Abuse alcohol or drugs</li> <li>• Change significantly in appearance or behavior</li> <li>• Lose moral values</li> </ul>
<b>Red Zone</b>  <b>ILL</b>	<p>Stress injuries that become stress illnesses. Only diagnosed by health professionals!</p> <p>All medical disorders in individuals exposed to combat or other operational or traumatic stress are found in the Red Zone. These include posttraumatic stress disorder (PTSD), major depression, certain anxiety disorders and substance abuse disorders.</p>

Figure 1:1 Navy Stress Self-Assessment Guide

The Chaplain Corps version depicting Spiritual Fitness is:<sup>20</sup>

<b>FIT</b>	<p>Engaged in life's meaning/purpose.          Hopeful about life/future.          Makes sound moral decisions.          Fully engaged with family, friends and community.          Able to forgive self and others.          Respectful of others.          Engaged in core values/beliefs.</p>
<b>STRESSED</b>	<p>Neglecting life's meaning/purpose.          Less hopeful about life/future.          Makes some poor moral decisions.          Somewhat engaged with family, friends and community.          Difficulty forgiving self or others.          Less respectful of others.          Straying from core values/beliefs.</p>
<b>DEPLETED</b>	<p>Losing a sense of life's meaning/purpose.          Holds very little hope about life/future.          Makes poor moral decisions routinely.          Weakly engaged with family, friends and community.          Not likely to forgive self and others.          Strong disrespect for others          Disregards core values/beliefs.</p>
<b>DRAINED</b>	<p>Feels like life has no meaning/purpose.          Holds no hope about life/future.          Engaged in extreme immoral behavior.          Not engaged with family, friends or community.          Forgiveness is not an option.          Complete disrespect for others.          Abandoned core values/beliefs.</p>

Figure 1:2 Chaplain Corps Spiritual Fitness Guide

<sup>20</sup> Adapted from US Department of the Navy, Chaplain Corps, "Spiritual Fitness Guide," <http://www.navy.mil/docs/SpiritualFitnessGuide.pdf> (accessed July 27, 2015).

Here it is interesting to note there is no mention of practicing any kind of spiritual disciplines, prayer or meditation, unless one attributes those activities to the practice of core values and beliefs.

## **CREDO**

CREDO (Latin for ‘I believe’) in the Navy context is an acronym standing for Chaplains Religious Enrichment Development Operation and is a program governed by the office of Chief of Naval Operations and sponsored by the Chief of Navy Chaplains.<sup>21</sup> The mission statement of CREDO is “to strengthen spiritual well-being and individual resilience through workshops and retreats for Department of the Navy service members, their families and civilians.”<sup>22</sup> There are CREDO offices and programs throughout the continental United States for example, Groton, CT; Norfolk, VA; San Diego, CA; and Jacksonville, FL as well as overseas locations such as Okinawa, Japan and Europe. The spiritual growth opportunities which they offer include Marriage Enrichment retreats, Personal Resiliency retreats and workshops, Family retreats, and workshops on suicide awareness and prevention, teamwork, communication skills, conflict resolution etc. The CREDO program is an example of the CHC including spirituality in its programming, but not specifically providing or teaching the tools to practice spirituality or spiritual disciplines. In common with the NCSC, spirituality is addressed more on an ad hoc basis as a part of the conversation than as a separate subject.

### **The Disconnect Between Purpose and Practice, Intent and Tools**

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<sup>21</sup> US Department of the Navy. OPNAVINST 1738.1. April 30, 2012. (Chaplains Religious Enrichment Development Operation).

<sup>22</sup> US Department of the Navy. America’s Navy, Chaplains Religious Enrichment Development Operation, <http://www.navy.mil/local/crb/credo-map.html> (accessed August 9, 2015).

As it has been noted, there are many references to spirituality in the materials associated with the US Navy Chaplain Corps and religious ministry within the DON, ranging from the Mission Statement to Secretary of the Navy Instructions and the curricula of the Naval Chaplaincy School and Center. The problem, however, is that while the CHC is consistently training to the core competencies of Professional Naval Chaplaincy (provide, facilitate, care and advise); and consistently names spiritual well-being as necessary throughout its endeavors (particularly at the Basic Leadership Course at the Chaplain School), nowhere is there any reference to *how* as Chaplains we might teach spirituality or provide tools for spiritual growth in others.

### **US Navy Female Chaplains and their Spirituality**

For this research project, the focus is narrowed to the group of Christian female Chaplains. The female chaplain group is not as diverse as the CHC as a whole when taking into account our denominational affiliations. There are many denominations which do not ordain or endorse women (for example Roman Catholic, Orthodox and Lutheran Church Missouri Synod to name some obvious ones) as chaplains and therefore our (female) roots give us a degree of similarity. The largest faith group represented by female chaplains is of Methodist persuasion – African Methodist Episcopal, United Methodist, and Christian Methodist Episcopal. The Reformed tradition runs a close second representing the Presbyterian Church USA, the United Church of Christ, and the Reformed Church of America. The Baptist denominations fall third with females derived from the Baptist General Conference, the National Baptist Union, the American Baptist Church and the Progressive National Baptist Church. The remaining females represent

the Evangelical, Lutheran, Pentecostal, Holiness, Episcopal and Seventh Day Adventist traditions.

In order for a chaplain to be able to inspire hope and strengthen spiritual well-being she must be spiritually mature herself and be aware of the necessity of balance of mind, body and spirit in everyday life. The Navy is very good at telling us we must exercise regularly in order to pass the physical fitness assessment every six months as a condition of remaining in the Navy. *Big Navy*<sup>23</sup> is very good at requiring (enlisted) sailors to use their brains to learn their rate, pass advancement examinations and attain professional qualifications. But it's only in the Chaplain Corps that we are concerned about the spiritual well-being of sailors.

As Christians we are called to live in community to worship, fellowship, study, practice and grow in our faith. In order to help sailors and Marines strengthen their spiritual well-being we need to have practical tools to be able to do this. In the fifteen years I have been attending the annual PDTC, there has not been a single course which has addressed the spirituality portion of the current mission statement or its predecessors. There have been several which have focused specifically on the moral and ethical components of the chaplain core capabilities and the chaplain's role as the moral and ethical adviser to the Command; one year the course alluded to spirituality when addressing Emotional Intelligence and one which slightly touched upon it in the consideration of family post-deployment care. Upon making enquiries of the CHC historian I was informed that a PDTC in the mid-1990s specifically addressed Chaplain spirituality.

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<sup>23</sup> An umbrella term used by sailors to denote the source of directives which generally originate either in the office of the Chief of Naval Operations or the Bureau of Naval Personnel.



As R. Thomas Ashbrook rightly points out in his discussion of the stages of spiritual growth in our Christian walk of faith,

Interaction with authentic Christian community is essential for maturity to develop freely. It is in the presence of relationships of trust that we are able to look honestly at self, without shame or condemnation, and seek the Lord for His power to grow and change.<sup>24</sup>

### **Project Methodology and Parameters**

The primary purpose of this thesis project is to answer the question: Can the Myers-Briggs Type Indicator be used as a tool among female chaplains in the US Navy to enhance their spiritual growth? If the answer is in the affirmative, can the associated exercises therefore be used by the female chaplains as a tool to enrich the mission of the Chaplain Corps to strengthen the spiritual well-being of Sailors and Marines to whom we minister? Many female Chaplains are at least familiar with MBTI or the associated temperaments, but very few are aware that MBTI can be used for spiritual formation or growth, the development of a devotional life, or even how type effects our relationship with the Triune God.

Because the female Chaplains are scattered throughout the continental United States and around the world, the decision was made that it would be most expedient to communicate via email. Regular mail and fax could be used as back-up. (Although it turned out that the women also used their cell phones and text messages to communicate their questions and results.)

There is no readily available email contact list for all the women, and so the first task was to gather together as many email addresses as possible, even resorting to

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<sup>24</sup> R. Thomas Ashbrook, *Mansions of the Heart: Exploring the Seven Stages of Spiritual Growth* (San Francisco, CA: Jossey-Bass, 2009), 64.

guesswork on occasion according to the recognized 'rules' of the host server. The first email was one of explanation and invitation, asking the women if they were willing to support my endeavors. If their response was in the affirmative, they were then sent the MBTI assessment questionnaire to determine their *current* type.

Project Goals:

1. To introduce the MBTI to the participant, and determine her type if she was not already aware of it.
2. To give the participant a basic understanding of her type, and how to use them and apply them in her life.
3. To introduce the concept that personality type can play a role in how the individual develops and practices her spiritual life.
4. To give the participant a renewed interest in developing her spiritual life and an appreciation of how her MBTI profile guides her approaches in the practice of her spirituality.
5. To give the participant an awareness of the breadth and depth of the spiritual disciplines.
6. To examine whether age plays a part in how the individual practices her spirituality, especially in reference to the Shadow.
7. To encourage the Chaplain to use her personality type to better suit her practice of spiritual disciplines.
8. To encourage spiritual renewal and growth as the Chaplain uses the exercises suited to her profile.
9. To make the Chaplain aware of how MBTI can be used to further the mission of the US Navy Chaplain Corps.

### **My Story**

My introduction to MBTI occurred in 1992 when, as a member of Lidgerwood Presbyterian Church (PCUSA) I came under care of the Presbytery of the Inland Northwest (centered in Spokane, Washington) and the Presbytery's Committee on

Preparation for Ministry required me to have a psychological evaluation which included the MBTI. The results showed me to be a strong ISTJ. The psychologist, when he gave me my results, noted that as an ISTJ I was not a typical clergy type and as a female ISTJ, I was also in the minority. Therefore as a female going into a field which is not known for large female numbers, he suggested that I simply be aware that I was a part of only 3% of the population.

The next occasion on which I came into contact with MBTI was at the Naval Chaplain School during the summer of 1998 when I was attending the basic course as a newly commissioned officer in the US Navy Chaplain Corps. At that time I learnt that the majority of my fellow classmates (who were mostly men) were also ISTJ. My greatest exposure to MBTI occurred while serving on board the aircraft carrier, USS Theodore Roosevelt (CVN-71) from 2002-2004. The Command Chaplain at the time, CDR Ronald Craddock (ESTJ) was a distinct fan of MBTI and required his two staff chaplains to attend the training in 2003 in order to be able to administer the survey and use it to enhance our ministry on board the ship.

Since then I have used the tool in both Navy and Marine Corps settings to enable Sailors and Marines to understand themselves better and to facilitate teamwork. I have used MBTI on numerous occasions and three examples are the Naval Branch Health Clinic, Submarine Base New London in the 'Substance Abuse Rehabilitation Program' (SARP), with Sailors, Marines and Coast Guardsmen who are in pre-trial confinement in the Brig (both in Connecticut and Okinawa), and with Marines and Sailors in Okinawa who were struggling with adapting to military life in a challenging location.

## **Type and the Chaplain**

MBTI research has shown that the decision making process is the only dichotomy in which gender plays a part. Within the general population as a whole, two-thirds of males are Thinkers and two thirds of women are Feelers. Because most women are Feelers they tend to gravitate toward the group process and team interaction. As Feelers, in a problem solving situation they put people first and the problem second, emphasizing harmony and desiring to use persuasion while integrating social values, mercy, compassion and the circumstances of the problem. Thinkers on the other hand put the problem first and people second as they make their decisions objectively and logically while considering the rules, principles, policies and laws and emphasizing justice and fairness to the point of appearing cold and unfeeling.

The most common military type is ISTJ. The Navy as a whole is comprised of 82% men and 18% women. The CHC is less than 7% female. Therefore, it goes almost without saying that most women will be swimming upstream when it comes to the decision-making process.

It has already been noted that the chaplain is older than the average line officer of equal rank when beginning active duty. But is the chaplain aware of how her age interacts with her personality and affects how she practices her spirituality? This interaction is explained in the use of MBTI. Once the chaplain knows her personal profile it can be used by her to gain greater understanding of herself and others. In turn, she will learn that her knowledge and understanding of psychological type can be used to a considerable degree in the development of her spiritual life.

It is also important to note that as we mature in age and faith the way in which we practice our spirituality changes. “People usually describe this time as one of conversion or surrender. It means that we no longer identify ourselves with the ego of our youth and are willing to grow in new directions..... Maturity is the time in our lives when we move beyond complexity to a new, deeper simplicity.”<sup>25</sup> In terms of MBTI this means that the practitioner begins to explore her Shadow, or her opposite personality type to the one which comes naturally.

### **Conclusion**

The US Navy Chaplain Corps seeks “to inspire hope and strengthen spiritual well-being through the delivery and coordination of effective religious ministry at sea and ashore.” But in our examination of the military setting we have observed some of the factors which interact with the individual Sailor or Marine’s ability to practice or develop her spirituality. We have also noted that the CHC cannot expect its chaplains to facilitate spiritual formation if chaplains themselves are not developing their relationship with the triune God. The Myers-Briggs Type Indicator is a tool readily available to the female chaplain which can be used by her to enable greater self-awareness which in turn will develop and enhance her God awareness to facilitate spiritual growth. In the same way the Chaplain uses MBTI as a tool for her own spiritual growth, so can she use it to teach Sailors and Marines to use it in the same way.

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<sup>25</sup> John Ackerman, *Finding Your Way: Personalized Practices for Spiritual Growth* (Bethesda, MD: The Alban Institute, Inc. 1992, 2001), 12.

## CHAPTER TWO

### THEOLOGICAL FRAMEWORK

Those who are spiritual can evaluate all things, but they themselves cannot be evaluated by others. For, ‘Who can know the Lord’s thoughts? Who knows enough to teach him?’ But we understand these things, for we have the mind of Christ.

—1 Corinthians 2:15-16

#### Introduction

Reformed theologian John Calvin begins his *Institutes of the Christian Religion* with the statement, “Without knowledge of self there is no knowledge of God. Nearly all wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves.”<sup>1</sup> Knowledge of self is a life-long quest, but one which can also be enhanced over time. This chapter will show that knowledge of self can be developed through the contemporary understanding of psychological type, and that the Myers-Briggs Type Indicator can be used as a tool to not only deepen our knowledge of ourselves in general, but be used to develop our knowledge of God as we use related exercises to understand how we relate to God according to our unique personality.

#### The Importance of the Soul

Scripture tells us in Genesis 1:26-28 that the Triune God, Father, Son and Holy Spirit created human beings in his image. Scripture also tells us (Psalm 11:5) that one of the characteristics of God is that God has a soul. Therefore, humans, made in God’s image, have a soul because God has a soul. “For although God’s glory shines forth in the

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<sup>1</sup> John Calvin, *Institutes of the Christian Religion* (Philadelphia, PA: The Westminster Press, 1960), 35, Vol.1. Ed. John T. McNeill.

outer man, yet there is no doubt that the proper seat of his image is in his soul.”<sup>2</sup>

Therefore, the essence of the human connection with God is in the soul. God is the custodian of our soul. The fundamental depth of our being is our soul, and the part of us which will live forever;<sup>3</sup> it is the essence of who we are. The home of our personality traits is the soul and we will explore this more at a later stage.

Calvin goes on to advocate that while the soul is intangible, it temporarily resides in our physical body. Calvin also asserts that the word soul can be used interchangeably with spirit, but other theologians contend that humans are made up of three parts – soul, body and spirit. Calvin further explains the soul when he allows for the existence of three cognitive faculties of the soul – understanding, reason and fantasy; three appetitive faculties – will, anger and desire; and three principles of action – sense, understanding and appetite.<sup>4</sup> For the sake of simplicity, this paper will simply understand our soul as being comprised of three parts - mind, body and spirit.

Because the concept of soul (devoid of God) has become fashionable in the secular world it has unfortunately become misunderstood or misrepresented. Therefore we must examine our Christian understanding of the soul in order to fully develop a theology of spirituality in the context of our creation by God and God’s intent for our lives. Webster’s Dictionary defines the (secular) soul as “the principle of life, feeling,

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<sup>2</sup> Calvin, *Institutes of the Christian Religion*, 186.

<sup>3</sup> Question 57 of the Heidelberg Catechism asks, “What comfort does ‘the resurrection of the body’ give you?” Answer: “That after this life my soul shall be immediately taken up to Christ, its Head, and that this flesh of mine, raised by the power of Christ, shall be reunited with my soul, and be conformed to the glorious body of Christ.” (4.057) *The Book of Confessions*, 37.

<sup>4</sup> Calvin, *Institutes of the Christian Religion*, 193.

thought, and action in humans.”<sup>5</sup> Webster’s description is translated to the Christian context by Dallas Willard who characterizes the soul as:

That aspect of your whole being that correlates, integrates, and enlivens everything going on in the various dimensions of the self. It regulates whatever is occurring in each of those dimensions and how they interact with each other and respond to surrounding events in the overall governance of life.<sup>6</sup>

The way in which we come to fully appreciate our creation by God is to understand the depth and sacredness of our soul and the way in which the interplay of mind, body and spirit point to God’s action and power in our life. As Eugene Peterson puts it, “most of what makes us human is God (and) when we say ‘soul’ we are calling attention to the God-origins, God intentions, God-operations that make us what we are.”<sup>7</sup> The book of Psalms has the most references to the soul as its authors express their longings for God in the depths of their souls. In the same way that the most basic element of the earth is water, the most basic element of the human body is water, so is the most basic yearning for God described as our soul thirsting for and needing to be refreshed by God, who is the living water.

### **Body, Mind and Spirit**

The interplay between mind, body and spirit is paramount in our understanding of their nourishment of the soul. In fact, the actions may be so inter-related that we reach the point that Calvin did - that for the sake of simplicity we talk only about soul and spirit. There is a continual triangle of movement and interplay between the three parts –

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<sup>5</sup> *Webster's New Universal Unabridged Dictionary* (New York, NY; Barnes and Noble, 2003), 1822.

<sup>6</sup> Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, CO: NavPress, 2002), 199.

<sup>7</sup> Eugene H. Peterson, *Christ Plays in Ten Thousand Place: A Conversation in Spiritual Theology* (Grand Rapids, MI: William B. Eerdmans, 2005), 36.



in the exercise of our spirit we are using our mind and our body, in the exercise of our body we are addressing our mind and our spirit and in the exercise of our spirit we are using our body and mind. To have a balance in all aspects suggests a very holistic view of life.

God designed us to be physical beings and it is our responsibility to care for all aspects of our bodies – whether it be exercising sufficiently (a minimum of 3 times a week for 30 minutes or more), eating nutritionally balanced meals, and sleeping or resting – these practices should all be a part of a healthy lifestyle. Theologian Simon Chan advises that the body should not be neglected nor pampered.<sup>8</sup> But if our life involves some extra degree of stress which has become manifest in tight muscles then perhaps a visit to the spa with a little pampering can go a long way to enhancing total well-being. The counsel of moderation in all things is appropriate. God has given us a tremendous variety of fruits and vegetables to eat to physically nourish our bodies. It should be free from the abuse of drugs, alcohol and even food. Again the counsel of moderation is advanced, because in this day and age of fast food, baked goods and generous portions, it is very easy to forget our needs and listen to our wants. The body needs sufficient sleep to operate at its greatest potential and the experts advocate 7-8 hours of sleep a night.

The body needs rest as well as sleep and God demonstrates this in his practice of *Shabbat*. God rested from his work on the seventh day. God teaches us Shabbat in the Fourth Commandment. “Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God.

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<sup>8</sup> Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: InterVarsity Press, 1998), 58.

On it you shall not do any work.” (Exodus 20:8-10a) Not only does God invite us to share his rest as a finite event once a week, but God’s rest is on-going and because it still continues we also can enter his rest as we take care of our souls. (God is resting, therefore God is still taking care of his soul.) We can only attain God’s rest through Jesus Christ. Jesus offered us rest in Matthew 11:28-29 when he said, “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.”

As the Apostle Paul points out in 1 Corinthians 6:19-20, our body is the temple of the Holy Spirit and belongs to Christ. “Therefore, everything that is done in the body should reflect the holiness of the Holy Spirit.”<sup>9</sup> We should honor our body as well as care for it. Our physical body is also a part of the physical body of Christ and we will explore later the physical aspects of worship as a part of our spirituality and the nourishment of our soul.

Our mind also needs to be nourished, as it too is integral to our soul. God works through all aspects of our being in developing our relationship with him. Robert Boyd Munger in his little book, *My Heart, Christ’s Home*<sup>10</sup> points this out when he addresses the first room of the heart as home, the study or library – our mind. In the library were books, magazines, and pictures which should not be in the mind of a Christian. We can also include some music, television, video, games and any other type of visual media which may be detrimental to our mental or emotional well-being. Our mind encompasses

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<sup>9</sup> Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson Publishers, 1994), 268.

<sup>10</sup> Robert Boyd Munger, *My Heart, Christ’s Home* (Downers Grove, IL: InterVarsity Press, 1992), 1-12.

our thoughts, ideas, images and feelings. The mind can be a potent place for both good and evil and great care needs to be taken to ensure that all we do with the mind is to God's glory and the care of our soul. Again, the reminder from Paul that our body (including our mind) is a temple of the Holy Spirit is timely.

The third integral part of our soul is our spirit. To cite the view of theologian Millard Erickson, our spirit is the 'religious' element of the individual. "This religious element enables the human to perceive spiritual matters and to respond to spiritual stimuli."<sup>11</sup> Dallas Willard sees things differently – he proposes that the words 'heart,' 'spirit' and 'will' all refer to the same fundamental component – the heart.

But they do so under different aspects. 'Will' refers to the component's power to initiate, to create, to bring about what did not exist before. 'Spirit' refers to its fundamental nature as distinct and independent from physical reality. And 'heart' refers to its position in the human being, as the center or core to which every other component of the self owes its proper functioning. But it is the same dimension of the human being that has all these features.<sup>12</sup>

We prefer to encompass Willard's characteristics of will, spirit and heart under the title of spirit rather than heart because spirit implies more of our character and emotions in relationship with God. Spirit also points to that religious element to which Erickson refers.

### **The Importance of Spirit in Spirituality**

Our Christian spirituality begins, grows and ends (figuratively but not literally) with the Holy Spirit. The Holy Spirit is the manifestation of God present in us. God's

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<sup>11</sup> Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House, 1985), 520.

<sup>12</sup> Willard, *Renovation of the Heart*, 28.

primary active presence in humans is through the action of the Holy Spirit.<sup>13</sup> The Holy Spirit works in tandem with our spirit to enable us to grow in our knowledge of God and our walk with him. It is the Holy Spirit who works in our spirit to convict us of our sin prior to our new birth to life in Christ. It is the Holy Spirit who assures us of our salvation, and it is the Holy Spirit who sanctifies us and helps us grow in Christ. We come to know the Holy Spirit as friend, comforter, helper and guide in our daily walk with Christ.

It is the Holy Spirit who gives us our spiritual gifts for the building up of the community of believers. Each of us is “given a different expression of the grace of God for the sake of others.”<sup>14</sup> The Apostle Paul primarily uses two words for manifestations of the Spirit, or spiritual gifts – *charismata* and *pneumatika*. The list of spiritual gifts is not exhaustive in the sense that in each passage where Paul addresses them he does not name the same gifts every time, or uses a different word for the same gift. Scholars group the gifts in different ways, but for the sake of simplicity we will follow the method of Gordon Fee who groups them into one of three – forms of service, the miraculous, and inspired utterance.<sup>15</sup> ‘Forms of service’ encompasses giving, service, caring, helps and guidance. In the category of ‘the miraculous’ fall miracles and healing. The third

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<sup>13</sup> The Westminster Confession of Faith states, “He is the Lord and Giver of life, everywhere present, and is the source of all good thoughts, pure desires, and holy counsels in men” (6.052) and “The Holy Spirit, whom the Father is ever willing to give to all who ask him, is the only efficient agent in the application of redemption. He regenerates men by his grace, convicts them of sin, moves them to repentance, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption.” (6.053), *The Book of Confessions*, 135-6.

<sup>14</sup> Fee, *God’s Empowering Presence*, 606.

<sup>15</sup> Fee, *God’s Empowering Presence*, 887-888.

grouping covers prophecy, wisdom, words of knowledge, tongues, interpretation of tongues, exhortation, revelation, teaching and the discernment of spirits.

As the Holy Spirit empowers our spirit, and as we open ourselves to the work of the Holy Spirit in our lives we will learn what our particular gifts are so that we may readily exercise them to the benefit of others in the faith community. The believer may also find it advantageous to attend a seminar or series of workshops which churches occasionally provide to facilitate individuals in the community learning more about their specific gifts. A word of caution must also be expressed at this time. It is essential that the individual be conscious of the risks of using their gift for self-aggrandizement or for the exploitation of others. The Holy Spirit is a gentle companion.

In all his writings Paul continually emphasizes life in the Spirit. We cannot grow in that life until we make the effort to get to know the Holy Spirit and how he manifests himself within us as individuals. We must make the effort to practice spiritual disciplines to deepen our relationship with the Holy Spirit in order to grow in our knowledge and understanding of God. Adele Calhoun<sup>16</sup> names a comprehensive list of more than sixty disciplines which can be used to aid in developing our relationship with God. However, all of these disciplines cannot be used all of the time, so the individual must experiment to determine which are more attractive or fit more comfortably. (We will explore more fully the spiritual practices which attract particular people later.) Perhaps the believer may be drawn by God to discern where God would have the believer explore for self-development, or even perhaps self-denial in their spiritual journey. We may already be

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<sup>16</sup> Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook: Practices that Transform Us* (Downers Grove, IL: IVP Books, 2005).

exercising some of the disciplines which Calhoun names without recognizing it as being a discipline – such as journaling, gardening or small group participation.

As Richard Foster points out, however, we need to keep in mind:

It is not the effort of walking the path of disciplined grace that produces the change. But that effort is what positions us to receive the gracious work of God in forming, reforming and transforming us. As a direct result of the work of God strengthening us in our inner being, the holy habits of the Christian life take shape within us: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.<sup>17</sup>

Therefore the fruit of the Spirit become manifest in us because we are open and present to God because we are practicing the spiritual disciplines. These disciplines (whichever they may be) will infuse our lives to such an extent that the fruit of the Spirit as habits of holiness in Christ will become normal to the point of routine.<sup>18</sup> In other words, we will be walking in (or by) the Spirit. As we keep in step with the Holy Spirit we will not satisfy the desires of the sinful nature (Galatians 5:16).

### **The Importance of Scripture in Self Knowledge**

Let us now return to John Calvin in our quest for knowledge of self and God. One of the cornerstones of Calvin's theology is the centrality of the Word. "In the beginning was the Word, and the Word was with God and the Word was God. He was with God in the beginning." (John 1:1-2) "The Word became flesh and lived for a while among us." (John 1:14) Knowledge of God grows through our relationship with him. We know God through his Word – through our relationship with his Son, Jesus Christ – God incarnate, the Word made flesh. We know God through his written word – his Holy

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<sup>17</sup> Richard J. Foster and Kathryn A. Helmers, *Life With God: Reading the Bible for Spiritual Transformation* (New York, NY: HarperOne, 2008), 139.

<sup>18</sup> Foster and Helmers, *Life With God: Reading the Bible for Spiritual Transformation*, 140.

Scriptures – inspired by his Holy Spirit. We know God through the community of believers as we gather around the word and listen to the Scriptures read; as we hear the word preached; as we obey the word in our daily living (in our thoughts, words and deeds); as we pray, meditate, contemplate and sing the Scriptures; as we, in the same way that God told Ezekiel and in the words of Eugene Peterson, *Eat This Book*.<sup>19</sup>

The book we call the Holy Bible is a story, a revelation and a manual for living. A story of God's salvation history, God's revelation of himself (and how we can get to know him), and God telling us how we should live as his children, created in his image. Eugene Peterson maintains that it is Scripture which shapes our soul.<sup>20</sup> We must immerse ourselves in the word to the point that we are being molded and nourished by the Holy Spirit working through the Scriptures in us.

Our reading of Scripture may be approached in several different ways. The oldest and most obvious way is to simply read it literally. This takes the Bible at face value, as an historical document. However, since the early days of the church, believers have realized that there are other ways of approaching Scripture and that deeper and more spiritual things may be discerned. Therefore, three spiritual senses of Scripture have also become accepted as methods of interpretation for gaining spiritual truths. They are to read the Scriptures allegorically, topologically or anagogically. To read Scripture allegorically is to seek its symbolic meaning – in other words, seek an underlying meaning that may not be obvious from the facts on the surface. For example, the story of the exodus of the Israelites from Egypt can be likened to Christ's redemption of the

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<sup>19</sup> Eugene H. Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading* (Grand Rapids, MI: William B. Eerdmans, 2006).

<sup>20</sup> Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading*, 17.

world. Another example may be found in John 15:1-8 in which Jesus likens himself to the vine and believers as the branches who bear fruit. To read Scripture topologically is to seek its moral or ethical meaning and to approach it anagogically is to seek its secret truths which are uplifting in our relationship with God.

One of the oldest and most widely used practices of Scripture reading is *Lectio Divina*. It is a four step method comprised (as noted previously) of reading, meditation, prayer and contemplation. A medieval practitioner of *Lectio Divina* was Guigo II of whom McGrath says the following:

Guigo argues that we begin by reading the text of Scripture, in full expectation that we shall encounter something of God in doing so. This leads us on to meditate on what we find – not in the sense of emptying our minds of everything, but rather allowing our minds to focus and concentrate upon the meaning and imagery of the text, with external thoughts being excluded. This leads us to prayer as the only appropriate response to what we encounter. Finally this leads to a quiet entrance into the presence of God in contemplation.<sup>21</sup>

### **Prayer and Reflection in Our Spirituality**

Self-awareness in the practice of our spirituality can be greatly aided by understanding personality types. The MBTI profiles and their descriptions provide windows of insight into oneself and others. This is particularly true of prayer and reflection in our spirituality. Reflection that is led and illuminated by the Holy Spirit and informed by the application of personality types can lead to a deeper spiritual life and, ultimately, a deeper trust in God. The use of the MBTI can direct a person toward the spiritual disciplines and activities that will be of most benefit to their unique personality. Prayer is one particularly important area that can experience growth that comes from a keen sense of self awareness. One example is an ESTJ (whose spirituality exists

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<sup>21</sup> Alister E. McGrath, *Christian Spirituality* (Oxford: Blackwell Publishing, 1999), 85.



primarily in the outer world of principles and actions) who would benefit from a style of prayer in which a person places herself in the Biblical scene in order to become a part of it (or applies it to her situation today) by way of imagination. All the personality types will be explored in detail later.

It is important to note that our spiritual lives grow and deepen as we come to a heightened awareness of how God has made us and who he wants us to be. Prayer and reflection are integral parts of allowing God to work in and through us. However, when we approach prayer, it is not to be seen as an end in itself but as a means to an end. Prayer is not a technique that can be delineated step by step. Thus, Johnson notes that “*Lectio Divina* is not a *method* of prayer but an organic process which parallels the growth of any intimate love relationship – through a continuum of knowing, trusting, desiring, surrendering our defenses and fears, and ultimately our very selves to the Beloved.”<sup>22</sup> Prayer is communication with God. Prayer is praise, adoration, confession, repentance, thanksgiving, petition and supplication. Prayer is conversation with God, but less talking and more listening to God. Prayer leads into meditation which means a movement “from being centered in the intellect and imagination to being prayer from the heart. It happens as believers open themselves up to God.”<sup>23</sup>

In turn, prayer and meditation lead into contemplation or reflection, the deepest level of relationship with God, described by Guigo earlier as entrance to the presence of God. Contemplation is intimacy with God, it is communion with God, it is resting in God. Contemplation is the laying aside of all our wants, needs, desires and fears and

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<sup>22</sup> Katherine Mills Johnson, *Lectio Divina as a Catalyst for Spiritual Growth: A Case Study Among Mature Believers* (Doctor of Ministry Thesis, Gordon-Conwell Theological Seminary, 2012), 60.

<sup>23</sup> Katherine Mills Johnson, *Lectio Divina as a Catalyst for Spiritual Growth*, 55.

simply trusting God in stillness and solitude. It is the abandonment of self in favor of the embrace of God and the acceptance of God's love at its most profound. Hirsh and Kise describe it as having "lost ourselves in the equation, and at the same time we have truly found ourselves..... We are like vessels into which God pours his Spirit, constantly overflowing."<sup>24</sup>

### **Worship and Spirituality**

Our worship is integral to our spirituality and bears a direct correlation with the nourishment of our soul. Our worship feeds our soul as worship incorporates mind, body and spirit. In our worship we increase our knowledge of God and ourselves. In the same way that we may be exercising spiritual disciplines without realizing it, so may we be nourishing our soul (mind, body and spirit) in our worship without realizing it. In the liturgy of worship we are doing the work of the church. Work often implies effort or labor, which is often interpreted as physical in nature. The origin of the word 'liturgy' is the Greek *liturgia* which means 'the people's work.'<sup>25</sup> To take the word back to its original meaning, *liturgia* refers not to the people's work but to "public service, what a citizen did for the community."<sup>26</sup> Liturgy is why we call our worship a *service* of the Word. Liturgy is our service to God, our work, our doing. Liturgy is sitting, standing, kneeling, bowing, lying prostrate and dancing. Liturgy is our listening, our stillness, our praying, looking, laughing, crying, singing, speaking and whispering. Liturgy is our

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<sup>24</sup> Hirsh, Sandra Krebs and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Minneapolis, MN: Augsburg, 2006), 152-153.

<sup>25</sup> Foster, *Streams of Living Water*, 261.

<sup>26</sup> Peterson, *Eat This Book*, 75.

clapping, touching, smelling, tasting, eating and drinking. Liturgy is our loving. Liturgy is our mind, body and spirit.

### **Definition of Spirituality**

Christian spirituality has as its ultimate conception of reality the existence of the triune God – Father, Son and Holy Spirit. Therefore, the spirituality of an individual Christian involves God's revelation to the individual through various means. Because spirituality does not have to be religious or even Christian (hence the broadness of possible interpretation in the CHC mission statement) we must first identify and state what we mean by spirituality in the context of the female chaplains. We will adapt the CHC generic definition of spirituality to make it specifically Christian. Therefore, our definition of Spirituality is: The application of Christian faith, to include activities that connect one to the Triune God – Father, Son and Holy Spirit, through a variety of means such as prayer, worship and participation in the sacraments.

It's important to note first the primacy of the work of the Holy Spirit in the whole process of spiritual growth or regeneration. This is not a matter over which we have any control. Our spiritual formation is not only dependent upon us finding new ways to relate to God, it is "the work of the Holy Spirit who indwells us and who is transforming us into the image of Christ. His work in us is a mysterious work of grace that reaches into the depth of our soul and changes us in ways often imperceptible at first."<sup>27</sup> It is almost a 'chicken or egg' situation, but does the desire for spiritual renewal come from the Holy Spirit to the individual or does the Holy Spirit give the individual the desire for spiritual growth? The answer is an emphatic yes!

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<sup>27</sup> Timothy John Colborne, *Renewal and Temperament: Spiritual Formation in the Context of Personality Type* (Doctor of Ministry Thesis, Gordon-Conwell Theological Seminary, 1997), 282.

## **The Use of Psychological Type in Self Knowledge**

When God made us in his image he (thankfully) did not make us all the same. Each individual is unique. Each one of us has our own genetic make-up and God 'broke the mold' after each one of us was born. There are, however, common characteristics in individual personalities which can be noted as similar in others and grouped accordingly. These universal characteristics were originally noted in a publication by Carl Jung in 1923 and became known as psychological type. Katharine Briggs had begun her own research in 1917 and after Jung's publication Briggs expanded her research, and in conjunction with her daughter, Isabel Briggs Myers spent the years 1923-1941 developing their typological ideas and theory. The period 1942-1962 was spent testing and refining their work until it began to be utilized in the mid-1960s as a useful tool for clinicians and researchers.<sup>28</sup>

The use of Psychological Type is simply one technique to develop our knowledge of self and the nourishment of our soul in our quest for knowledge of God. One way in which we can get to know the Holy Spirit and how he works within us, is to know how we practice our spirituality according to our psychological type. The root word of psychology is *psyche*, meaning the human soul. Thus, to understand how we were God-designed in terms of our spirituality and how we practice spiritual disciplines is grounded in our understanding of our soul type. As we learn our type in general, and specifically our spiritual profile, or soul type, we reflect, through prayer, meditation and contemplation, on who we are and how our spiritual personalities interact with our

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<sup>28</sup>Isabel Briggs Myers with Peter B. Myers. *Gifts Differing: Understanding Personality Type* (Mountain View, CA: CAPT, 1980).

knowledge of God and the leading of the Holy Spirit. The Holy Spirit works in tandem with our soul type to enable us to fully appreciate how we practice our spirituality in order to get to know the Holy Spirit. Therefore the practice of our spirituality is a circular exercise and one which enables us to know the presence of God and power of God in our life.

### **Psychological Type and the Chaplain Corps**

As we noted in Chapter One, the women of the US Navy CHC have a degree of similarity in the roots of their faith. We need to also acknowledge, however, the diversity within the Body of Christ, not just the Chaplain Corps. The Apostle Paul sums up this (unity in) diversity in his first letter to the Corinthians 12:12-13.

The human body has many parts, but the many parts make up one whole body. So it is with the body of Christ. Some of us are Jews, some are Gentiles, some are slaves and some are free. But we have all been baptized into one body by one Spirit, and we all share the same Spirit.<sup>29</sup>

Therefore it is important that the female Chaplains know how they are wired in order to grow spiritually. Those women in the Corps who have been trained in psychological type use it in the context of relationship enhancement, particularly in marriage counseling and effective communication. They also use it in the workplace to enhance understanding of self and others and to foster teamwork.

It's also important to note that the female Chaplains do not necessarily have an opportunity to develop a long-term relationship with the people of God to the extent that it will aid in their spiritual formation. This, therefore, will be a more difficult aspect of

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<sup>29</sup> Holy Bible, *New Living Translation Study Bible* (Carol Stream, IL: Tyndale House Publ., 2008), 1945.

the definition to attain. Because female Chaplains are often lone rangers,<sup>30</sup> much of their spiritual journey will not always be in relationship with the people of God. Nevertheless, we can aid and abet the work of the Holy Spirit by enhancing our knowledge of self in order to know God better. Our spiritual journey is a life-long one in which we are growing all the time and we should therefore never be wholly satisfied with where we are 'at' and we must recognize that there is always room for growth.

The source of the expression 'God helps those who help themselves' is often attributed to Scripture. This attribution is erroneous!<sup>31</sup> To paraphrase this saying in the context of psychological type, we could say that it can 'help us learn to help ourselves' in the context of spiritual formation. But to put it even more specifically, psychological type can help us learn to *know* ourselves. Psychological type plays a significant role in the development and practice of the spiritual life of the individual. Psychological type is a tool I can use to help me get to know the true me.

### **Determining Psychological Type**

The place to start is to determine our particular psychological type. From there it is possible to explore how we practice our spirituality according to our soul type. Therefore it is necessary to find a professional who can administer the survey. The most well-known tool for measuring type is the Myers-Briggs Type Indicator (MBTI) which is not a test but a self-reporting instrument which assumes that type is inborn, and its results sort individuals into one of each of four categories. "Type is a dynamic process in a

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<sup>30</sup> By Lone Rangers we mean they are ministering as solo chaplains in sometimes remote areas, and, while they may have a community of believers, they will probably be regarded as the spiritual leader.

<sup>31</sup> In fact the Bible says the exact opposite in Jeremiah 17:5 which reads, "This is what the Lord says, 'Cursed are those who put their trust in mere humans, who rely on human strength and turn their hearts away from the Lord.'"

person, not a static reality. In other words, while our personalities are inborn, they continue to develop over time as we mature. At mid-life, many people feel the pull of their third and fourth functions. While these aren't part of our four-letter personality code, all of us need them."<sup>32</sup> Sixteen possible combinations are identified and every individual falls into one of the sixteen types.

Psychological type is constructed of four dichotomies which address how an individual relates to the world. The first dichotomy addresses the direction of an individual's energy - Extraversion (E) /Introversion (I); the second, how an individual gathers data - Sensing (S) / Perceiving (P); the third dichotomy addresses how an individual makes decisions - Thinking (T) / Feeling (F); and the fourth dichotomy determines the individuals' orientation to the outer world - Judging (J) / Perceiving (P).<sup>33</sup> The first and last pairings (E/I and J/P) are described as attitudes whilst the middle pairings (S/N and T/F) are regarded as functions.

The first preference (E/I) identifies whether the direction of our energy is internal or external. Extraverts get their energy from the external world and from their interaction with other people - they are very sociable and gregarious, and everybody is either a friend or a friend whom they have yet to meet. Extraverts have a breadth of interests and offer themselves and their thoughts freely and speak to think, or 'shoot from the lip!'<sup>34</sup> Introverts are inwardly directed, reflective and they have limited relationships. They are

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<sup>32</sup> Kise, Stark and Hirsh, *Lifekeys: Discover Who You Are* (Minneapolis, MN: Bethany House, 2005), 272.

<sup>33</sup> Otto Kroeger, *MBTI Qualifying Workshop Manual* (Fairfax, VA, 2001), Section 1-2.

<sup>34</sup> Otto Kroeger and Janet M. Thuesen, *Type Talk: The 16 Personality Types That Determine How We Live, Love and Work* (New York, NY: Dell Publishing, 1988), 125.

territorial and contained, and they think deeply, don't speak until they are sure of what they are saying (cautious disclosure) and speak less.

In her relationship with God, the Extravert emphasizes her spirit in the external world; she enjoys a variety of spiritual experiences with other believers such as corporate prayer, interactive worship with others through singing, acting and dancing; she enjoys Bible studies which are engaging, and sharing spiritual experiences. The Introvert emphasizes the spirit within and experiences God through private meditation, contemplation and prayer; she enjoys journaling and reading or study and enquiry in one on one or small group discussions. The Introvert seeks silent retreat and depth in her spiritual experiences.

The second dichotomy is our perceiving or data gathering function – Sensing or Intuitive (S/N). Sensors prefer to deal with the concrete; they like facts and specificity; they are realistic, down to earth and practical; they have a present or past focus, and they trust their physical senses of touch, smell, taste, sight and hearing. Sensors are immediately aware of their surroundings and pay attention to detail. On the other hand, intuitives prefer possibilities, symbolism and theory; they have an active imagination, they are conceptual and inspirational, they have lots of ingenuity and are future focused; they trust their hunches and like the big picture. Intuitives are always dreaming of ways to improve things.

The Sensing individual experiences God through the tangible and particular. She is the keeper of tradition and enjoys the pattern and predictability of the liturgy; ritual is important and she is methodical in her practice of the spiritual disciplines as well as her approaches to spiritual growth. The Sensor is a practitioner of the sacred texts. She



seeks concrete examples of God's grace and God at work in the world as well as noting proof of God's handiwork in nature. She applies her faith in practical works of service. The iNtuitive individual experiences God through the illogical and mysterious and the regular use of her imagination. She is future focused on eternity and less likely to live her spirituality in the present; nor does she like the traditional but instead seeks newness in liturgy and worship, although she will use sacred symbols for inspiration and spiritual exploration. She 'uses nature to connect to spiritual themes and patterns',<sup>35</sup> and practices her 'inquiry and learning through synchronistic interaction between idea, persona and learning'.<sup>36</sup>

The third psychological type dichotomy addresses the decision making process – Thinking and Feeling. Thinkers use their head to make their decisions objectively, according to the logic of the matter. They consider the rules, principles, policies or laws to be applied; they act with firmness and detachment; Thinkers emphasize justice and fairness and they may appear to be cold and unfeeling but only because they put the problem first and people second. Two thirds of men are Thinkers. Feelers, on the other hand, make subjective, values-based decisions which emphasize harmony, use persuasion and address circumstances. The Feeler emphasizes social values, mercy, compassion and the heart. Feelers put people first and the problem second. Two thirds of Feelers are women.

In the practice of her spirituality, the Thinker experiences God through her intellect. She is familiar with the giants of the faith – their life and their teachings, and

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<sup>35</sup> Hirsh, Sandra Krebs and Jane A.G. Kise, *Looking at Type and Spirituality* (Gainesville, FL: Center for Applications for Psychological Type, 1997), 12.

<sup>36</sup> Hirsh and Kise, *Looking at Type and Spirituality*, 12.

she ‘connects’ with them on an intellectual level. She enjoys discussing and arguing matters of faith and the challenge of exploring the puzzling questions. Systematic theology comes naturally to the Thinker and she takes a methodical but skeptical (until she is convinced) approach in her search for truth. The sacred texts play an important role in this exercise. The Feeler connects with the “personal lives of compassionate ‘giants of the faith.’”<sup>37</sup> Faith, for the Feeler, is approached from the perspective of the personal – she is excited in her faith when she discovers personal meaning in the sacred texts, and she is personally fulfilled when she is able to express her faith in her interaction with people and helping others to find meaning in their relationship with God.

The final pairing of psychological type describes the function which displays the individual’s orientation or attitude in the outer world – in other words, their lifestyle. The Judging (J) person demonstrates decision, resolve and orderliness; they like things planned, structured and scheduled with closure and a product at the end. Judgers are decisive and like to control their life and the events in it. Perceivers (P) prefer the process - they seek alternatives, like open-endedness (they may procrastinate), and they are flexible, adaptive and spontaneous. Perceivers have a ‘wait and see’ attitude or are curious but tentative.

In her spirituality the Judger experiences God through the discipline of spiritual routine through devotional practices and activities. She prefers to know what comes next and to reach a conclusion such as a 12 week study in which she reads a chapter a week and answers the set questions. She sets aside time to serve others who are in need. The Judging individual understands spiritual growth to be an act of will. Her pitfall may

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<sup>37</sup> Hirsh and Kise, *Looking at Type and Spirituality*, 13.

come if she gathers information only to support her own point of view or judgment. The Perceiver's spirituality entails experiencing God in the here and now – her spiritual journey is spontaneous and disorganized – she uses resources when she needs to, she offers her service when the need arises and she explores the sacred moments when they occur. Her spiritual growth comes through an increased awareness of the divine.<sup>38</sup> The Perceiver may experience the pitfall of gathering so much information in spiritual matters before making a decision that in the end she doesn't decide.

As mentioned previously, there are sixteen possible combinations of the four preferences,<sup>39</sup> and every individual falls into one of the sixteen psychological types. These sixteen combinations are listed below with their corresponding humorous spiritual applications in italics:<sup>40</sup>

ESTP	the Ultimate Realists: <i>God, help me to take <u>responsibility</u> for my own actions even though they're not usually my fault!</i>
ISTP	Ready to Try Anything Once: <i>God, help me to consider people's feelings, even if most of them are hypersensitive!</i>
ESTJ	Life's Administrators: <i>God, help me try not to <u>run</u> everything. But if You need some help, just ask!</i>
ISTJ	Doing What Should Be Done: <i>God, help me to begin relaxing about little details tomorrow at 11:41:32am.</i>
ESFP	You Only Go Around Once in Life: <i>God, help me to take things more seriously, especially parties and dancing.</i>

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<sup>38</sup> Hirsh and Kise, *Looking at Type and Spirituality*, 13.

<sup>39</sup> Isabel Briggs Myers, et al., *MBTI Manual: A Guide to the Development of the Myers-Briggs Type Indicator*, 3<sup>rd</sup> ed. (Palo Alto, CA: Consulting Psychologists Press, 1998), 31.

<sup>40</sup> Unknown Author. These applications are quoted in numerous online locations. For example, Rod Dreher, "Prayers for Myers-Briggs Types," *The American Conservative*. September 25, 2013. <http://www.theamericanconservative.com/dreher/prayers-for-myers-briggs-types/> (accessed February 15, 2016).

ISFP	Sees Much But Shares Little: <i>Lord, help me to stand up for my <u>rights</u>! (If you don't mind my asking.)</i>
ESFJ	Hosts and Hostesses of the World: <i>Lord, give me patience, and I mean right now!</i>
ISFJ	a High Sense of Duty: <i>Lord, help me to be more laid back, and help me to do it exactly right!</i>
ENFP	Giving Life an Extra Squeeze: <i>God, help me keep my mind on th.....look, a bird!.....ing at a time.</i>
INFP	Performing Noble Service to Aid Society: <i>Lord, help me to finish everything I sta...</i>
ENFJ	Smooth Talking Persuaders: <i>God, help me to do only what I can, and trust you for the rest. Do you mind putting that in writing?</i>
INFJ	an Inspiration to Others: <i>Lord, help me not be a perfectionist. (Did I spell that correctly?)</i>
ENTP	One Exciting Challenge After Another: <i>God, help me to follow established procedures today. On second thoughts, I'll settle for a few minutes.</i>
INTP	a Love of Problem Solving: <i>Lord, help me be less independent, but let me do it my way.</i>
ENTJ	Life's Natural Leaders: <i>God, help me to slow downandnot rushthroughwhatIdoAmen!</i>
INTJ	Everything has Room for Improvement: <i>Lord, help me be open to others' ideas, <u>wrong</u> though they may be!</i>

It must also be pointed out that each preference is expressed with varying degrees of clarity which are categorized as slight, moderate, clear and very clear.<sup>41</sup>

#### Temperaments and Type

In addition to psychological types, David Keirsey and Marilyn Bates have identified four temperaments which create a 'short-cut' to the sixteen types.<sup>42</sup>

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<sup>41</sup> Kroeger and Thuesen, *Type Talk*.

Temperament theory was developed to enable more accurate prediction of behavior.

Keirsey and Bates advocate that the Sensing/Intuitive (data-gathering) dichotomy is the first step to determining an individual's temperament type. This in turn determines the individual's second letter because the Sensor wants to *do* something with the data gathered and therefore will be either a Judger or Perceiver, where-as the Intuitive wants to *evaluate* the information and therefore will be either a Feeler or Thinker. Thus, the four temperament types are NF, NT, SJ and SP.

Jesus understood the unique personalities of Martha and Mary, and related them accordingly. Martha appears to have been a TJ (thinking/judging type), and Mary an FP (feeling/perceiving) type. Martha by nature was more action-oriented (see John 12:2), Mary more relational and heart-centered (see John 12:3). Jesus affirmed the strength of each personality without trying to change their God-created distinctiveness.<sup>43</sup>

Michael and Norrisey further develop the concept of temperament and its influence on the practice of our spirituality when they name a great spiritual practitioner to each of these temperaments, as well as giving Biblical examples.<sup>44</sup> Ignatius of Loyola (the founder of the Order of Jesuits) was an SJ temperament and exemplifies its characteristics of focus on the past, practicality, commitment, tradition and caution in his Spiritual Exercises. Moses is a typical SJ temperament, as is the Apostle James who insisted on Christians continuing the Jewish traditions. The Gospel of Matthew is a:

typical SJ document with its emphasis on law and order and its stress on Jesus as the new Moses, the law-giver of the New Covenant. Matthew is also the

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<sup>42</sup> Keirsey, David and Marilyn Bates. *Please Understand Me: Character and Temperament Types* (Del Mar, CA: Prometheus Nemesis Book Company, 1984).

<sup>43</sup> Demarest, Bruce, *Soul Guide: Following Jesus as Spiritual Director* (Colorado Springs, CO: NavPress, 2003), 93.

<sup>44</sup> Chester P. Michael and Marie C. Norrisey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (Charlottesville, VA: The Open Door, 1991).

Evangelist who constantly quotes texts from the Old Testament to show Jesus is a continuation of the traditions handed down from the past.”<sup>45</sup>

Because the SJ temperaments like tradition they also like the traditional hymns of the church.

St Augustine is named as the great NF practitioner. Because the NF types are focused on future events they like to use their imaginations, seek signs and symbols, relevancy to present needs and experimentation. In Augustinian prayer the practitioner transposes Scripture to seek its relevancy to the present – “to think of the words of the Bible as though they were a personal letter from God addressed to each one of us.”<sup>46</sup> The prophet Isaiah and Luke demonstrate their NF temperament in their idealism. If we had to apply a modern song to their temperament it would be “Getting to Know You” from the musical *The King and I*.

Saint Francis of Assisi has given us the form of spirituality which is perfect for the SP temperament.<sup>47</sup> In the same way that Saint Francis loved the outdoors and is known as one who appreciated the beauty of creation and all that it contains, so does the SP temperament use all their senses to experience God in the present and in a ‘free-wheeling’ manner. They like spontaneity in their practice of prayer; they are generous of their time and themselves, and they like quick results rather than long term projects. Mark and his gospel (note Mark’s brevity), and the Apostle Peter (who always wanted to do things *now*) clearly demonstrate their solid SP temperament – and their contemporary song would be “*Don’t Fence Me In*.”

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<sup>45</sup> Michael and Norrissey, *Prayer and Temperament*, 48.

<sup>46</sup> Michael and Norrissey, *Prayer and Temperament*, 58.

<sup>47</sup> Michael and Norrissey, *Prayer and Temperament*, 75.

Thomas Aquinas has given us the spiritual practice known as the ‘Scholastic Method’<sup>48</sup> which takes the spiritual practitioner on a prayer journey of “orderly progression of thought from cause to effect. Close attention to the process of rational thinking is required in order to arrive at an appropriate conclusion.”<sup>49</sup> The scholastic method easily suits the NT temperament which seeks logic, knowledge, competency in all things, has a fear of failure and enjoys the challenges of faith questions and practice. King Solomon and the Apostle John strongly display the NT temperament and their modern song would be, “*Lord, It’s Hard to Be Humble*” or “*My Way*.”<sup>50</sup>

### Type and Our Shadow

At this point it is necessary to give a brief overview of what Type theory calls the dominant and auxiliary functions which in turn leads to the Shadow. It is helpful to explore to this depth due to an hypothesis of how age interacts with the individual’s Shadow which will be examined later.

Each individual in their four letter MBTI profile has a Dominant and Auxiliary function. The first and last letters of the four letter combination are called the *Attitudes* while the middle two letters represent the *Functions*. Of the two *Functions*, the individual has preferences for each which in turn is described as the *Dominant* (the most preferred function, and the one we use the most as it is the most reliable and trustworthy/the *Commanding General*) and the *Auxiliary* (the second most well-developed and dependable function/the *Loyal Lieutenant*.) The third most developed is

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<sup>48</sup> Michael and Norrisey, *Prayer and Temperament*, 79.

<sup>49</sup> Michael and Norrisey, *Prayer and Temperament*, 79.

<sup>50</sup> To add a touch more humor, the song for the Extravert is *Down Town* (Petula Clark) and for the Introvert it’s *A World of Our Own* (The Seekers).

called the *Tertiary* function, is the opposite of the Auxiliary function and is used more in the unconscious than the conscious. The *Inferior* function is the least developed of the combination and it is the opposite in every way of the Dominant function – it is mostly in the unconscious and is the least dependable or available function. So for example, as an ISTJ, my Dominant function is an introverted Senser, my Auxiliary is extraverted Thinker, my Tertiary is Feeler, and my Inferior is extraverted iNtuitive. (It is the Auxiliary function which provides the balance to make the Dominant function more effective.)<sup>51</sup>

Because the Dominant and Auxiliary functions are the ones we notice the most, the Tertiary and Fourth functions are the two quieter ones and the ones less noticed. These two lesser functions are also known as the *Inferior* functions, and are sometimes called the *Shadow*. Our Shadow type is also sometimes described as the four letter combination which is the opposite of an individual's actual type. For example, the Shadow of an INFJ is ESTP, the Shadow of ISTJ is ENFP etc.

#### Grant's Hypothesis of Type Development

Dr. W. Harold Grant (with degrees and experience in the behavioral sciences) has investigated one perspective on human development that hypothesizes that different periods of growth are related to age. His ideas shed light on certain crisis period which often occur in people natural lives as well as spiritual lives. This has implications for understanding progress in prayer and experimentation with particular modes of prayer.

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<sup>51</sup> For a complete explanation for determining the functions, see the MBTI Manual of Otto Kroeger Associates, Section 2-11 to 2-15.



Furthermore, Grant et al<sup>52</sup> theorize that not only is type itself related to age, but that the Shadow is also connected to age. Their hypothesis is that life can be divided into six main periods of development:

0-6 years	Uses all preferences randomly. Undifferentiated.
6-12 years	Dominant. Commanding General (ISTJ = Si)
12-20 years	Auxiliary. Loyal Lieutenant. (ISTJ = Te)
20-35 years	Tertiary. (3 <sup>rd</sup> Power). (ISTJ = Fi)
35-50 years	Inferior. Gateway to Shadow. (ISTJ = Ne)
50+ years	Uses all preferences. Uses by choice.

Prior to the age of six a child is exploring all the functions without discrimination. At six the child's personality begins to develop and reveal itself. The age of twelve is often recognized in religious and cultural contexts as a transition period (confirmation, tweenager to teenager etc), and the same can be said for type development. The next milestone age occurs around the age of twenty, at which time the individual begins to develop their third function, which is also dependent on the choices which have been made earlier. The critical change occurs around age thirty five at which time "the most interesting and frequently most difficult transition takes place."<sup>53</sup>

Because the individual is still growing in knowledge of self to know God, God calls the individual to explore the least developed of their four functions – the one which is in tension the most with the individual's Dominant function. It is this stage in life

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<sup>52</sup> Magdala Thompson, a Sister of Mercy with marriage and counseling experience and Thomas Clarke, a Jesuit Priest.

<sup>53</sup> W. Harold Grant, Thompson, M & Clarke, T.E. *From Image to Likeness: A Jungian Path in the Gospel Journey* (Ramsey, NJ: Paulist Press, 1983), 23.

which can also result in the Dark Night of the Soul<sup>5455</sup> because as Grant et al note, “This is one of the points on which Jungian psychology and the Christian Gospel of death and resurrection have something to say to each other.”<sup>56</sup> They go on to say, “With the insipient development at thirty five of your inferior function, whichever one it was, you may come to a time of crisis, even of impasse and a certain kind of crucifixion or Dark Night.”<sup>57</sup> Generally the Dark Night of the Soul occurs between the ages of thirty five and fifty, and after age fifty we become more balanced and differentiated.

At fifty we enter a new period of development, in which all four of the functions will be exercised on the basis of the four earlier stages of development. Might this not suggest a more positive view of ‘second childhood’ than is generally entertained? Both young children and senior citizens range through the varieties of human behavior; the difference is in the realm of consciousness and freedom of choice. The young child moves indiscriminately from one immature function to another. The adult who has developed all four functions deliberately selects the appropriate one.<sup>58</sup>

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<sup>54</sup> The term, “Dark Night of the Soul,” became popular from the title of a poem written by John of the Cross in the 1570’s in which he describes the spiritual journey of the soul on its way to union with God. Along the way, it experiences Dark Nights during which it seems to be abandoned by God. This is a time of spiritual crisis when everything in one’s spiritual life seems dry, meaningless, or out of control. Prayers appear to be unanswered and God can seem far away. John teaches that this Dark Night or purgation is necessary so that we can move into a deeper relationship with God. A Dark Night may also coincide with a life crisis but may be equated with it. One source for the life and works of John of the Cross is, Kieran Kavanaugh, *John of the Cross: Doctor of Light and Love* (New York, NY: The Crossroad Publishing Company, 1999).

<sup>55</sup> Gerald May describes the Dark Night as...“a deep transformation, a movement toward indescribable freedom and joy.... For Teresa and John, the dark night – indeed all of life – is nothing other than the story of a love affair: a romance between God and the human soul that liberates us to love one another.” *The Dark Night of the Soul: A Psychiatrist Explores the Connection Between Darkness and Spiritual Growth* (New York, NY: HarperCollins, 2004), 4, 12.

<sup>56</sup> Grant, Thompson and Clarke, *From Image to Likeness*, 23-24.

<sup>57</sup> Grant, Thompson and Clarke, *From Image to Likeness*, 248.

<sup>58</sup> Grant, Thompson and Clarke, *From Image to Likeness*, 24.

## Applying Type to Spirituality

The pathways presented in Figure 2:1 and Figure 2:2 can be used as a guide for the individual chaplain to explore her spirituality according to MBTI preferences and are intended to open the individual to new aspects of her spirituality in her search for, and journey toward, wholeness.<sup>59</sup>

Figure 2:1 is oriented toward discovering some of the primary characteristics of one's unique personality as it relates to the spiritual life. In this chart, each of the eight MBTI preferences are listed across the top while categories of the spiritual life are listed in the first column. The words or phrases in each category are meant to help the chaplain gain a better understanding of her particular spirituality and are not strict definitions. Note that, while the "Natural Spiritual Path" suggests the primary orientation of a particular type (such as "Action"), the category, "Needed for Wholeness" indicates the opposite orientation ("Reflection") that is needed for a balanced spirituality.

Once the chaplain has gained an understanding of her own "Natural Spiritual Path" then Figure 2:2 can aid in following that spiritual path. The chart shows categories which suggest both positive and negative ways in which a particular type may be expressed. Also shown are characteristics that may be manifested in an under or over-developed personality. Potential temptations and vulnerabilities particular to each type are also listed. As in Figure 2:1, the category "Needed for Wholeness" is presented in order to bring balance to the spiritual life of each type.

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<sup>59</sup> Earle C. Page, *Finding Your Spiritual Path/Following Your Spiritual Path* (Gainesville, FL: Center for Applications of Psychological Type, Inc., 1982), 1-2.

PREFERRED ATTITUDE FUNCTION OR LIFESTYLE	EXTRAVERSION E	INTROVERSION I	SENSING S	INTUITION I	THINKING T	FEELING F	JUDGEMENT J	PERCEPTION P
	WORLD, OTHER	IDEAS, SELF	BODY	SPIRIT	MIND	HEART	WILL	AWARENESS
PREFERENCE FOR PRIMARY ARENA	Action	Reflection	Sensory reality Details Status Quo	Possibilities Patterns Change	Objective Principles	Subjective Values	Initiative	Response
SIGNIFICANT REALITY ASPECTS	Exterior	Interior	Immediacy Concreteness	Anticipation Vision	Theory Principles	Feeling, Ideal Memory	Product Categorical	Process Conditional
WINDOWS BY WHICH GOD'S REVELATION IS RECEIVED	People Events Scripture Natural World	Individual experience Inspiration Inner World	Society Institutions "The Seen"	Insight Imagination "The Unseen"	Reason Speculations	Relationships Emotions	Order "Ought"	Serendipity "Is"
SIGNIFICANT ASPECTS OF GOD	Immanence Creator Imago Dei	Transcendence Identity of God and inner self	Incarnation	Mystery Holy Spirit	The Absolute Principle First Cause	Relational Familial (e.g., Father)	Judge Ruler	Redeemer Healer
APPROACH TO BIBLE & RELIGIOUS EXPERIENCE	Social	Solitary	Practical Literal	Symbolic Metaphorical	Analytical Abstract	Personal Immediate	Systematic	Of – the – moment
AVOIDS (HELL)	Exclusion Loneliness	Intrusions Confusion	Ambiguity	Restriction Repetition	Inconsistency Ignorance	Conflict Estrangement	Helplessness Disorder	Regimentation Deadlines
SEEK (HEAVEN)	Participation Reunion	Incorporation Fulfillment	Physical Harmony Faithfulness Obedience	Aesthetic harmony Mystical union	Conceptual harmony Enlightenment Justice Truth	Personal harmony Communion Appreciation	Closure Productivity Work ethic	Openness Receptivity Play ethic
PRAYER	Corporate	Private	Sensuous 5 senses (Ignatian SJ / Franciscan SP)	Intuitive (Augustinian NF / Thomistic NT)	Cognitive (Mental Discursive)	Affective (Prayer of Loving Gaze)	Planned	Unplanned
NATURAL SPIRITUAL PATH	ACTION	REFLECTION	SERVICE	AWARENESS	KNOWLEDGE	DEVOTION	DISCIPLINE	SPONTANEITY
NEEDED FOR WHOLENESS	REFLECTION	ACTION or PARTICIPATION	AWARENESS or UNDERSTAND- ING	SERVICE or EMBODI- MENT	DEVOTION	KNOW- LEDGE	SPONTANEITY	DISCIPLINE

Figure 2:1 Finding Your Spiritual Path<sup>60</sup>

<sup>60</sup> This chart by Earle C. Page was given as a handout at a MBTI workshop at Fairfax, VA in 2004.

PREFERRED ATTITUDE FUNCTION OR LIFESTYLE	EXTRAVERSION E	INTROVERSION I	SENSING S	INTUITION I	THINKING T	FEELING F	JUDGEMENT J	PERCEPTION P
NATURAL SPIRITUAL PATH	ACTION	REFLECTION	SERVICE	AWARENESS	KNOWLEDGE	DEVOTION	DISCIPLINE	SPONTANEITY
SOME POSITIVE EXPRESSIONS	Assertiveness Building community	Independence Deepening community	Love Pleasure	Ecstasy Anticipation	Equanimity Objectivity	Compassion Rapport	Discrimination Competence	Acceptance Serenity
SOME NEGATIVE EXPRESSIONS	Anger Attack	Fear Withdrawal	Attachment	Elation Depression	Apathy Criticalness	Sentimentality Overprotectiveness	Inappropriate control Judging others	Failure to take responsibility
UNDER-DEVELOPMENT MAY LEAD TO	Isolation Lack of circumspection	Emptiness Dependence	Abstraction Overlooking	Flatness	Confusion	Coldness Distrust	Loss of purpose Indecision	Premature closure Baseless conclusion
OVER-DEVELOPMENT MAY LEAD TO	Impatience Shallowness	Withholding Idiosyncrasy Inappropriate intensity	Idolatry Frivolity Inappropriate conformity	Illusion Impracticality Stubbornness Fickleness	Reductionism Cynicism Dogmatism Rumination	Credulity Personalizing Blaming	Rigidity Perfectionism	Passivity Impulsiveness Procrastination
SPECIAL TEMPTATIONS AND VULNERABILITIES	Distraction Suggestibility	Inaction Inclusion by others	Superstition Suspicion Fear of change	Primitive sensuality Psychogenic illness	Emotional explosion exploitation indulgence Contaminated thinking	Idealizing authority Pseudo-objectivity Hurt feelings	Self-righteousness Scrupulosity	Rebelliousness Carelessness
NEEDED FOR WHOLENESS	REFLECTION	ACTION or PARTICIPATION	AWARENESS or UNDERSTANDING	SERVICE or EMBODIMENT	DEVOTION	KNOWLEDGE	SPONTANEITY	DISCIPLINE

Figure 2:2 Following Your Spiritual Path<sup>61</sup>

<sup>61</sup> This chart by Earle C. Page was given as a handout at a MBTI training workshop at Fairfax, VA in 2004.

## **Knowing Self to Help Others**

Reformed theologian John Calvin advocates that without knowledge of self, there is no knowledge of God. Therefore it is important that we (Chaplains) know how we are ‘wired’ in order to grow spiritually. The Myers-Briggs Type Indicator (MBTI) is a self-reporting tool which is used to determine psychological type or particular characteristics of an individual’s personality. It is often used in the context of relationships, particularly in marriage counseling to enable couples to understand that it is often temperament which is affecting the effectiveness (or lack thereof) of communication. It is also frequently used in the workplace to enhance individuals understanding of themselves in relation to others, and to foster teamwork.

## **Conclusion**

Because the deep soul desire of the Christian is “to know Christ and the power of his resurrection” (Philippians 3:10) and to have a profound and abiding relationship with “the living God who is among us” (Joshua 3:10) we affirm the reformed perspective that without knowledge of self, there is no knowledge of God because it is imperative that a part of the Christian journey of knowing self be to determine how God has made us unique in mind, body and spirit, and how we relate to God in our use of those three aspects of our personhood. It is in our uniqueness that we see our diversity and recognize that one size does not fit all. MBTI distinguishes 16 different combinations of pattern with different degrees of preference within each of those combinations. There are many activities in an individual’s Christian walk which each psychological type exercises. They may do this without realizing they are actually practicing spiritual disciplines because they are simply doing what they enjoy in their faith journey. By exploring MBTI

and learning more about its applications the Chaplain can become more aware of how her type interacts with her spiritual formation, which in turn increases her knowledge of self and knowledge of God. The God-given desire develop and grow can be fulfilled by the use of MBTI in spiritual practices.

## **CHAPTER THREE**

### **LITERATURE REVIEW**

Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

—1 John 3:2

#### **Introduction**

The body of literature written on Christian spirituality is indeed vast, and covers three main topical areas – the theology of spirituality, the formation of spirituality and the practice of spirituality. The Myers-Briggs Type Indicator (MBTI) is a (secular) psychological profile instrument or tool which can be used in the practice of Christian spirituality. The purpose of this chapter will be to examine whether or not the MBTI is addressed either directly or indirectly by selected authors writing about the theology of spirituality; whether or not the MBTI is named or alluded to by selected authors in the formation or practice of spirituality; and lastly how MBTI (and temperament) can be used in support of that practice.

Christian spirituality has as its ultimate conception of reality the existence of the triune God – Father, Son and Holy Spirit. Therefore, the spirituality of an individual Christian involves God's revelation to the individual through various means. To state the obvious, all the authors read agree that Christian spirituality cannot occur without an individual's having first surrendered to Christ, although this does not preclude God through the Holy Spirit from working in the heart and mind of an individual prior to conversion. Simon Chan necessarily points out that spirituality does not have to be specifically religious or Christian. He gives the example of pantheism which has as its



goal harmony with the universe rather than a personal relationship with a 'higher being'.<sup>1</sup>

An important point for Christians is for the higher being to be identified as the Triune God (Father, Son and Holy Spirit) because there are many individuals who acknowledge the existence of a 'god' and regard themselves as spiritual yet are not Christian.

Alcoholics Anonymous, for example, practice a form of spirituality which acknowledges the existence of a higher being, whatever the individual's conception of that being is. To simply use the term *spirituality* may open us to being caught up in the current populism of the word.

Therefore, it must be emphasized that while some of the authors being examined do not necessarily approach their subject solely with the intent of reaching Christians, this is how we will be examining their treatment of spirituality. It is also necessary to define the difference between spiritual theology and spiritual formation (or spirituality), as well as establish the purpose of spiritual formation. Eugene Peterson gives the best definition in making the distinction between the theology and practice of spirituality:

Spiritual theology is a pair of words that hold together what is often 'sawn asunder.' It represents the attention that the church community gives to keeping what we think about God (theology) in organic connection with the way we live with God (spirituality).<sup>2</sup> He goes on to say, 'Theology' is the attention that we give to God, the effort we give to knowing God as revealed in the Holy Scriptures and in Jesus Christ. 'Spiritual' is the insistence that everything that God reveals of himself and his works is capable of being lived by ordinary men and women in their homes and workplaces.<sup>3</sup>

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<sup>1</sup> Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: InterVarsity Press, 1998), 40.

<sup>2</sup> Eugene H. Peterson, *Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology* (Grand Rapids, MI: William B. Eerdmans, 2005), 4.

<sup>3</sup> Peterson, *Christ Plays in Ten Thousand Places*, 5.

Alister McGrath defines well the interaction of theology and spirituality when saying that:

perhaps the simplest way of characterizing the relation between theology and spirituality is to suggest that the former is about the theory, and the latter the practice, of the Christian life. Might not theology therefore be thought of as the application of Christianity to the mind, and spirituality the application of Christianity to the heart?"<sup>4</sup>

### **Personality in the Theology of Spirituality**

Chan hits the nail on the head right at the beginning in chapter one of his text when he notes that there are different types of spirituality and that "no single type of spirituality satisfies everyone"<sup>5</sup> because the Christian body is very diverse and Christ has given different gifts to different people. He notes that different spiritualities can be identified according to a variety of theological emphases. For example, pentecostal, contemplative, sacramental – to name but three. Chan goes on to say, "to the extent that they complement each other, different spiritualities are not necessarily a bad thing. Different spiritualities may appeal to Christians of different temperaments or even to the same person at different times."<sup>6</sup>

Thus, Chan alludes to temperament theory and MBTI but then goes on to apparently dispel the notion when he ascribes temperament to nationhood not individual by quoting Thornton who "notes that the English temperament prefers domestic images of the spiritual life (God's servant and handmaiden) to the military ones of Ignatius of

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<sup>4</sup> Alister E. McGrath, *Christian Spirituality* (Oxford: Blackwell Publishing, 1999), 25.

<sup>5</sup> Chan, *Spiritual Theology*, 21.

<sup>6</sup> Chan, *Spiritual Theology*, 20.

Loyola.”<sup>7</sup> But Chan summarizes his discussion aptly by concluding, “Christlikeness has to do with the development of virtues that can occur in any personality type, while spirituality has to do with living out the spiritual life in accordance with each person’s makeup, nature and gifts.”<sup>8</sup> It must be added, however, that at no point in his complete text does Chan specifically address MBTI or name any of its practitioners (Myers or Briggs) in person, nor any of the temperament practitioners such as Jung or Keirsey.

McGrath advocates that there are three factors which affect an individual’s spirituality – the aesthetic, psychological and sociological. The aesthetic encompasses a person’s preference in worship style to include the Word (either written or spoken), language and architecture. The psychological covers one’s concept of God and how that is conveyed – either through books and sermons, or perhaps mind images or concrete pictures. Lastly, the sociological address location, race, gender and class. McGrath notes:

...even on the basis of this very brief analysis, it will be clear that differences in personal temperament and social milieu will inevitably have implications for spirituality. Even if each person were to share identical theological beliefs and emphases, differences in personal temperament and social context would lead to a multiplicity of spiritualities. It could reasonably be argued that there are as many spiritualities as there are Christians....<sup>9</sup>

McGrath alludes to personality type in his chapter, ‘Faces, Places, and Spaces: Visualization and Spatialization in Christian Spirituality’<sup>10</sup> but nowhere does he connect the theory with the substance. In other words he comprehensively describes how the church visualizes the faith through art, symbolism, the sacraments, story, and the rhythms

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<sup>7</sup> Chan, *Spiritual Theology*, 20.

<sup>8</sup> Chan, *Spiritual Theology*, 21.

<sup>9</sup> McGrath, *Christian Spirituality*, 12.

<sup>10</sup> McGrath, *Christian Spirituality*, 110-131.

of time and the church calendar, but nowhere does he connect those differences with personality, or, as Chan does, with a particular tradition. McGrath also alludes to type in his last chapter in which he examines our spiritual engagement with some of the classic texts of Christendom. He discusses such topics as the subject for whom the author was writing, the context in which it was written as well as asking the question of what the writer want the reader to think or do. But his primary focus is on “movement from reading to reflection to prayer.”<sup>11</sup> He does, however, emphasize near the conclusion of the chapter that “spirituality is about *doing* not just thinking or reflecting.”<sup>12</sup> Then, in the very last paragraph of the summation to his complete introduction to *Christian Spirituality* he notes his purpose was to acquaint the reader with “the basic themes, personalities, and schools of thought in this field.”<sup>13</sup>

For Eugene Peterson, spiritual theology “represents the attention that the church community gives to keeping what we think about God (theology) in organic connection with the way we live with God (spirituality).”<sup>14</sup> He goes on to say,

The two terms, ‘spiritual’ and ‘theology,’ keep good company with one another. ‘Theology’ is the attention that we give to God, the effort we give to knowing God as revealed in the Holy Scriptures and in Jesus Christ. ‘Spiritual’ is the insistence that everything that God reveals of himself and his works is capable of being lived by ordinary men and women in their homes and workplaces. ‘Spiritual’ keeps ‘theology’ from degenerating into merely thinking and talking and writing about God at a distance. ‘Theology’ keeps ‘spiritual’ from becoming merely thinking and talking and writing about the feelings that thoughts one has about God.”<sup>15</sup>

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<sup>11</sup> McGrath, *Christian Spirituality*, 140.

<sup>12</sup> McGrath, *Christian Spirituality*, 174.

<sup>13</sup> McGrath, *Christian Spirituality*, 174.

<sup>14</sup> Peterson, *Christ Plays in Ten Thousand Places*, 4.

<sup>15</sup> Peterson, *Christ Plays in Ten Thousand Places*, 5.

Peterson is like Chan and McGrath in that he notes the spiritual practices of the Christian community as a whole – Sabbath keeping, worship, work and community. Unlike Chan and McGrath, Peterson actually names the Myers-Briggs Type Indicator, but only in a slightly disparaging manner. In his discussion (in Section II, *Christ Plays in History*) of the sacrificial life in relation to the practice of hospitality, Peterson notes that sacrifice is neither popular nor attractive to the individual: “In the jargon of the day, we pray: ‘sacrifice is not one of my gifts – I want to serve God with my strength, with my giftedness.’ It’s a strange thing, but sacrifice never seems to show up on anyone’s Myers-Briggs profile.”<sup>16</sup> While Peterson is correct in noting that sacrifice as it was demonstrated by Jesus is not named as an MBTI characteristic, it cannot be discarded without comment because practitioners of MBTI would note that different types are attracted to particular kinds of spiritual practices. For example, people with the Feeling trait may find satisfaction in the gifts of caring and compassion, which for them are not sacrificial, but might be perceived as such by a Thinker who prefers planning and justice.<sup>17</sup>

### **The Formation of Spirituality**

There are three texts which will be addressed when examining how authors approach their understanding of the spiritual journey and then whether or not they speak to how, or if, MBTI interacts with their thesis.

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<sup>16</sup> Peterson, *Christ Plays in Ten Thousand Places*, 219.

<sup>17</sup> Charles R. Martin, *Looking at Type: The Fundamentals* (Gainesville, FL, CAPT, 1997), 54.

*Streams of Living Water*<sup>18</sup> and *Sacred Pathways*<sup>19</sup>

Richard Foster and Gary Thomas are similar in their interpretation of the Christian journey in that they name a number of pathways or streams demonstrating different ways in which Christians practice their spirituality. Richard Foster names six great traditions of the Christian faith<sup>20</sup> - Contemplative (the prayer filled life), Holiness (the virtuous life), Charismatic (the Spirit empowered life), Social Justice (the compassionate life), Evangelical (the Word-centered life) and Incarnational (the sacramental life). All six of these traditions allude to psychological type in the kind of personality each stream attracts, the types of activities they engage in, and the focus of their practices. But nowhere does Foster discuss individual personalities, even though his streams are drawn from the activities of individuals of like type who gather together to form a community. Nevertheless, Foster affirms that each tradition describes “various dimensions of the spiritual life”<sup>21</sup> which implies personality differences. He holds up Jesus Christ as the perfect practitioner of all aspects of personality in the practice of spirituality. Jesus praying in solitude; Jesus living the contemplative life; Jesus living the virtuous life according to the Sermon on the Mount; Jesus exercising the gifts of the Spirit (to include teaching, discernment, exorcism and evangelism); Jesus living the compassionate life in his cleansing of the leper and healing of the paralytic;<sup>22</sup> Jesus the

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<sup>18</sup> Richard J. Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (San Francisco, CA: HarperSanFrancisco, 1998).

<sup>19</sup> Gary Thomas, *Sacred Pathways*. (Grand Rapids, MI: Zondervan, 2000).

<sup>20</sup> Foster, *Streams of Living Water*.

<sup>21</sup> Foster, *Streams of Living Water*, xvi.

<sup>22</sup> Foster, *Streams of Living Water*, 13.

Evangel, the great I Am, proclaiming the gospel of love and salvation and the kingdom of God; Jesus the Incarnational Emmanuel, God with us. As Foster sums up, “we must recognize that the majority of Jesus’ life – and of ours – is found in families and homes, in our work and play, among our neighbors and in our everyday surroundings.”<sup>23</sup>

Foster calls us to imitate Christ, to follow him as the early disciples did, to emulate the pattern which Jesus set and learn from Christians who have gone before. But nowhere does Foster equate his streams to personality type, though he names numerous giants of the faith (personalities) who practiced particular streams of faith. For example, Julian of Norwich (Contemplative), Hannah Whitall Smith (Holiness), Joan of Arc (Charismatic), Florence Nightingale (Social Justice), Mary Slessor (Evangelical) and Suzanna Wesley (Incarnational).

Gary Thomas in his text *Sacred Pathways* is much more willing than Richard Foster to discuss psychological type in his choices of pathways to spirituality. In fact, in his first chapter he introduces the concept of spiritual temperament, but goes on to make the point that spiritual temperaments should be distinguished from personality temperament:<sup>24</sup>

Our spiritual temperament should be distinguished from our personality temperament, about which so much has been written. Knowing our personal temperaments, whether we are sanguine or melancholy, for instance, will tell us how we relate to others or how we can choose a suitable spouse or vocation. But it doesn’t necessarily tell us how we relate to God. The focus on spiritual temperaments is an attempt to help us understand how we best relate to God so we can develop new ways of drawing near to him.<sup>25</sup>

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<sup>23</sup> Foster, *Streams of Living Water*, 21.

<sup>24</sup> Thomas, *Sacred Pathways*, 17.

<sup>25</sup> Thomas, *Sacred Pathways*, 17

Thomas is referring to the temperaments of Hippocrates (to be discussed later in this chapter) and goes on to describe the theory of Carl Jung and the work of Isabel Briggs Myers in creating her sixteen personality types. However, he makes a point of noting:

...while spiritual temperaments differ from personality temperaments, Briggs' 'types' can point us to different ways we relate to the God who created us with a variety of dispositions and inclinations. Using biblical figures, historic church movements, and various personality temperaments, we can identify nine spiritual temperaments – what I call sacred pathways.<sup>26</sup>

Thomas names his pathways as – Naturalists (loving God out of doors), Sensates (loving God with the senses), Traditionalists (loving God through ritual and symbol), Ascetics (loving God in solitude and simplicity), Activists (loving God through confrontation), Caregivers (loving God by loving others), Enthusiasts (loving God with mystery and celebration), Contemplatives (loving God through adoration) and Intellectuals (loving God with the mind).<sup>27</sup> In each of his chapters describing each pathway, Thomas offers a list of statements which the reader is invited to use to rate herself on a scale of 1-5 and then tally her score. In the last chapter the reader is then invited to list all her scores to determine which pathways she gravitates towards the most. Thomas is like Foster in that he names Jesus as the greatest practitioner of each of his pathways.

In understanding one's spiritual temperament, Thomas advocates it is then possible to develop the tools needed to grow spiritually, while remembering that it is the Spirit who is sovereign in matters spiritual. He also reminds the reader that he is still referring to spiritual temperaments and not personality types when it comes to how we

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<sup>26</sup> Thomas, *Sacred Pathways*, 21.

<sup>27</sup> Thomas, *Sacred Pathways*, 22-29.



practice our spirituality, but in the same way that individuals must be understanding of different personality types, so must there be understanding among the body of Christ of differences in spiritual types. Thomas simply seeks sensitivity, respect and understanding, as well as encouragement among believers of different pathways to the same goal of loving God and a joyful relationship with him.

*The Critical Journey*<sup>28</sup>

The third text to be addressed in the formation of spirituality is that of Hagberg and Guelich. As indicated in the subtitle (above), their thesis is not describing pathways or streams to God, but rather the different stages of growth for the individual on their particular path (or stream) to God. However, even to describe the journey as a path is incorrect because Hagberg in her preface notes their model is “a circle rather than a linear progression that could imply that ‘higher is better.’”<sup>29</sup> The authors emphasize in several places that there is a lot of fluidity and movement back and forth between the stages.<sup>30</sup> It is also in the preface that Hagberg quotes the father of personality type, Carl Jung as a word of encouragement, “Bidden or not bidden, God is present.”<sup>31</sup>

Only once in their text do the authors name personality type, and that is only in quoting (on page 61) a person who was describing her life of discipleship stage of her journey (stage 2) about having completed a course on prayer and its relation to personality type. They also recommend the use of a spiritual director and/or a person

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<sup>28</sup> Hagberg, Janet O. and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith*, 2<sup>nd</sup> ed. (Salem, WI: Sheffield Publishing, 2005).

<sup>29</sup> Hagberg and Guelich, *The Critical Journey*, xvii.

<sup>30</sup> Hagberg and Guelich, *The Critical Journey*, 84.

<sup>31</sup> Hagberg and Guelich, *The Critical Journey*, xviii.

with psychological experience to help in the movement from stage 4 (the inward journey) through The Wall into stage 5 (the journey outward.) Hagberg and Guelich are very willing to describe personality type without assigning a name to it. For example, in their description of stage 1 (recognition of God) it is interesting to note the allusion to the S/N dichotomy and the T/F dichotomy of MBTI when they acknowledge that, “some people at this stage clearly and completely experience God through their senses. We are not given to *thinking* about God. Rather we simply experience the presence of God.”<sup>32</sup>

It can be summarized that Hagberg and Guelich do not allude so much to the dichotomies of personality type or temperament, but rather describe the characteristics of the dichotomies throughout their stages, especially in the chapter “Stages of Faith and Spiritual Formation.”<sup>33</sup> In it they address as separate topics Books/classes, Activities/groups/involvement, Leaders/mentors, Travel, Worship/music for each of the six stages, plus the Wall. All of these topics are addressed in the spiritual exercises of this thesis project. It can also be said they allude to type in their stages if the reader desires to liken them to the age stages of development as set forth by Grant, Thompson and Clarke. Their description of the Shadow is addressed later in this chapter.

### **MBTI and the Practice of Spirituality**

Of the body of authors who write about psychological type there are three main categories – temperament, MBTI in general, and using MBTI in the practice of spirituality. (We will deliberately refrain from including such topics as MBTI in the workplace or the use of MBTI in choosing a career.) In the development of MBTI we

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<sup>32</sup> Hagberg and Guelich, *The Critical Journey*, 37.

<sup>33</sup> Hagberg and Guelich, *The Critical Journey*, 162-184.

must first acknowledge the work of Isabel Briggs Myers and her defining text, *Gifts Differing*<sup>34</sup> even though it does not address the application of MBTI to the practice of spirituality, it is nevertheless the defining text and impetus of all that has followed in the arena of temperament and type theory. Isabel Briggs Meyers and her mother Katharine C. Briggs spent their lives developing the initial work of Swiss Psychologist Carl Jung, interpreting and adapting his work to help people understand themselves and others. While Jung's work primarily addressed people with severe psychological problems, Briggs and Meyers sought in their research and development to apply Jung's theory to a healthy population.

While Myers was indebted to the work of Jung, she concluded that his conclusions were often too cut and dried and that they failed to lead to the application of personality typing in practical areas such as education, communication, employment and family counseling.<sup>35</sup>

### **Temperament Theory**

Also to be acknowledged as a defining text is *Please Understand Me: Character and Temperament Types* by David Keirsey and Marilyn Bates. Like *Gifts Differing*, it also does not address the use of MBTI in spiritual formation but it is important in that Keirsey and Bates use MBTI to give a modern explanation of an ancient theory. The temperaments of Hippocrates were so named because of his belief that the temperaments

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<sup>34</sup> Isabel Briggs Myers with Peter B. Myers. *Gifts Differing: Understanding Personality Type* (Mountain View, CA: CAPT, 1980).

<sup>35</sup> Timothy John Colborne, *Renewal and Temperament: Spiritual Formation in the Context of Personality Type* (Doctor of Ministry Thesis, Gordon-Conwell Theological Seminary, 1997), 44.

derived themselves from the four body fluids – blood, phlegm, yellow bile and black bile.<sup>36</sup>

<u>Hippocrates</u>	<u>Greek gods</u>	<u>Temperament</u>
Sanguine	Apollo (spirit)	NF
Phlegmatic	Dionysus (joy)	SP
Choleric	Promethus (science)	NT
Melancholy	Epithemus (duty)	SJ

While Keirsey and Bates reject both the Hippocrates and Greek terminology as unscientific and misleading, they nevertheless “embrace the accuracy of the categories in identifying the four basic temperaments.”<sup>37</sup> Keirsey and Bates can also be described as the seminal document when considering temperament theory and many subsequent practitioners use their material and quote them in later publications on temperament and spirituality.

### **Temperament and Prayer**

There are several texts available which specifically address temperament and/or MBTI and prayer.<sup>38</sup> Of the three named below, two relate more to temperament and the third to MBTI in particular. But because the authors are all assuming that the reader

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<sup>36</sup> Keirsey, David and Marilyn Bates. *Please Understand Me: Character and Temperament Types* (Del Mar, CA: Prometheus Nemesis Book Company, 1984), 29.

<sup>37</sup> Timothy John Colborne, 48.

<sup>38</sup> 1.) Ruth Fowke, *Finding Your Prayer Personality* (Nashville, TN: Abingdon Press, 1997). 2.) Charles J. Keating, *Who We Are is How We Pray: Matching Personality and Spirituality* (Mystic, CT: Twenty-Third Publications, 2004). 3.) Pablo Martinez, *Praying with the Grain: How Your Personality Type Affects the Way You Pray* (2<sup>nd</sup> ed. Grand Rapids, MI: Monarch Books, 2012).

knows little about psychological type and temperament, their texts are very descriptive and are intent on introducing the reader to how our personalities interact with our prayer life rather than giving practical exercises on how to apply type to the practice of prayer.

One of the texts which was foundational for the purposes of this research project is *Prayer and Temperament* by Chester P. Michael and Marie C. Norrissey. They write from a Roman Catholic perspective and thus the authors assume the reader has some knowledge of some of the great saints of Christendom such as Ignatius of Loyola and Thomas Aquinas.<sup>39</sup> Michael and Norrissey give a brief introduction and overview of the history of psychological type and the development of MBTI, but they are more intent on specifically addressing temperament and prayer, and so don't get bogged down in a lot of description and explanation. They assume that their reader already knows her temperament type though if she does not, they provide a self-assessment tool in their Appendix. Rather, they are intent on providing practical exercises to suit the four prayer temperament types which they describe as Ignatian (SJ), Franciscan (SP), Augustinian (NF) and Thomistic (NT). Their prayer exercises (chapters 4-7) were used in the construction of the spiritual profile exercise sheets for each of the 16 MBTI types of this research project. The authors provide in Appendix II a useful prayer summary of each MBTI type, but more importantly they explore the importance of the Shadow on one's spiritual formation. Michael and Norrissey encourage their reader to experiment with activities and exercises which reflect the Shadow qualities of each individual profile. They also suggest that their reader becomes familiar with the attributes of their opposite, or Shadow.

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<sup>39</sup> An interesting question to ask is why the authors chose to put latter Church Fathers names to the temperaments rather than the Disciples, Matthew, Mark, Luke and John.

## Type and the Shadow

Because we have named one of the goals of this research project to be the exploration of the relationship of type to age and the influence of the Shadow, it is therefore necessary to examine the texts which address the Shadow in some depth, and acknowledge it as a part of the spiritual growth journey. It is the text *From Image to Likeness* by Grant, Thompson and Clarke which gives us Grant's Hypothesis as described in Chapter Two of this research project. It is interesting to note that only in a few places do the authors use the term, the Shadow. Instead, they describe the Dark Night, or a period of mid-life crisis or crucifixion.<sup>40</sup> They also make the point that "it makes sense to us to suggest that God has built into our psychic organism a dynamism of checks and balances always intent on growth toward fullness and wholeness."<sup>41</sup> They describe the inferior function as the shadow side in relationship to the different dichotomies, and always in relation to age, especially the 35-50 year era of their hypothesis as described in Chapter Two of this thesis project. Grant, Thompson and Clarke encourage the development of the shadow side by the individual in order to become more balanced and as a result more joyful and free.

Michael and Norrissey also discuss the Shadow in prayer and devote a whole chapter to the development and use of the inferior function and how the Shadow interacts in the life of prayer. They echo Grant, Thompson and Clarke when they note:

For all the temperaments and types the secret to a successful prayer life and healthy relationship with God is to make the effort to attain and maintain a good balance in the use of all four functions and all four attitudes..... The Shadow is

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<sup>40</sup> Grant, Thompson and Clarke, *From Image to Likeness*, 248.

<sup>41</sup> Grant, Thompson and Clarke, *From Image to Likeness*, 23.

psychic energy within our soul waiting to be brought into consciousness and put to good use in the service of God, our fellow human beings, and ourselves.<sup>42</sup>

It is interesting to note that they name the age of 30 as the time of beginning development of the Shadow functions.

Malcolm Goldsmith<sup>43</sup> offers the most comprehensive introductory overview of the Shadow to the uninitiated to MBTI and spiritual practices. He provides a profound explanation of why we should be willing to explore our Shadow in order to “find health and healing, strength and courage”<sup>44</sup> when he notes:

In order to get the best view of a stained-glass window it is necessary to walk into the darkness of a church and look out toward the light. So too it is often necessary for us to explore the inner darknesses of our personality and this can allow the light to illuminate them. In this way we can have better understanding of ourselves, and develop a spirituality that is honest and attempts to offer to God the totality of our being.<sup>45</sup>

Goldsmith goes on to comment that this can be challenging because we naturally gravitate toward spiritual practices with which we are comfortable because they meet the needs of the dominant or preferred functions. He also relates the Shadow to age and while not naming years, equates the Shadow to a time of mid-life crisis or Dark Night of the Soul:

Coming to terms with our weakness, by way of acknowledging our shadow, is not an easy or comfortable process. It involves stripping down concepts, constructs, ideas, and beliefs which we have carefully built up over the years, and which we cling to in order to give meaning, a context, and security to our life.<sup>46</sup>

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<sup>42</sup> Michael and Norrissey, *Prayer and Temperament*, 92.

<sup>43</sup> Malcolm Goldsmith, *Knowing Me, Knowing God: Exploring Your Spirituality with Myers-Briggs* (Nashville, TN: Abingdon Press, 1997).

<sup>44</sup> Goldsmith, *Knowing Me, Knowing God*, 86.

<sup>45</sup> Goldsmith, *Knowing Me, Knowing God*, 86.

<sup>46</sup> Goldsmith, *Knowing Me, Knowing God*, 94.

Goldsmith concludes by noting that he believes the Shadow “is larger than the least-preferred functions revealed by the MBTI, but these functions provide a very helpful way in to the subject”<sup>47</sup> and while Isabel Briggs Myers never specifically equated type to spirituality, she nevertheless applied it to all areas of life.

As noted previously, Hagberg and Guelich do not put ages to their stages of spiritual growth. When they use the term Shadow they do so in reference to The Wall experience. They list the characteristics of The Wall as:

- Moving beyond one’s intellect
- Letting go
- Embracing one’s shadow
- Going to one’s core
- Finding intimacy with one’s higher power
- Glimpsing wisdom<sup>48</sup>

It must be said that in mentioning one’s shadow, the authors are not referring to MBTI and inferior functions. Nevertheless, the Wall experience can be without a doubt be likened to the Dark Night or mid-life crisis period.

### **Alternative Terminologies**

If the enquirer of psychological type in the area of spirituality wishes to explore the subject using the Hippocratic terminology for temperaments, the recommended text to use is *Your Spiritual Personality* by Marita Littauer.<sup>49</sup> If the enquirer wants a general overview of MBTI and growing spiritually in the Christian life, she may turn to *God’s*

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<sup>47</sup> Goldsmith, *Knowing Me, Knowing God*, 95.

<sup>48</sup> Hagberg and Guelich, *The Critical Journey*, 224.

<sup>49</sup> Marita Littauer, *Your Spiritual Personality: Using the Strengths of Your Personality to Deepen Your Relationship with God* (San Francisco, CA: Jossey-Bass, 2005).



*Gifted People*<sup>50</sup> by Gary Harbaugh or *Godly Personalities*<sup>51</sup> by Roger Deemer. These works were not specifically sourced in the formation of this research project.

If desiring to delve deeper into the application of type to spirituality, there are two texts which are recommended – *Your Personality and the Spiritual Life*<sup>52</sup> by Reginald Johnson and *Knowing Me, Knowing God* by Malcolm Goldsmith. Johnson apparently echoes the pairings of Hirsh and Kise (some of whose works pre-date Johnson and discussed later in this chapter) in the way he pairs the MBTI profiles. He ignores the traditional pairings of temperaments of Keirsey and Bates, a practice which may initially confuse the reader somewhat if she is well versed in MBTI. Johnson, and Hirsh and Kise classify the MBTI combinations as follows:

<u>TYPE</u>	<u>JOHNSON</u>	<u>BIBLICAL FIGURE</u>	<u>HIRSH &amp; KISE</u>
ESTP, ESFP	Energizers	David	Active
ISTJ, ISFJ	Stabilizers	Mark	Time Honored
ENFP, ENTP	Crusaders	Joshua	Catalytic
INFJ, INTJ	Renewers	John	Illuminating
ESTJ, ENTJ	Organizers	Solomon	Analytical
ISTP, INTP	Analyzers	Matthew	Conceptual
ESFJ, ENFJ	Encouragers	Ruth	Community Oriented
ISFP, INFP	Enhancers	Luke	Personal

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<sup>50</sup> Gary L. Harbaugh, *God's Gifted People: Discovering Your Personality as a Gift* (Minneapolis, MN: Augsburg Press, 1990).

<sup>51</sup> Roger Deemer, *Godly Personalities: Growing Spiritually in Your Created Personality Type* (Sisters, OR: Deep River, 2011).

<sup>52</sup> Reginald Johnson, *Your Personality and the Spiritual Life* (Gainesville, FL: CAPT, 1999).

It is always useful to be given Biblical examples of personality types, but it would have been more meaningful if Johnson had been more specific in naming the particular MBTI profile of each character. Johnson also has a very useful chart (in chapter 11, in which he addresses the application of type to spirituality) which lists each of his pairings along with summary headings of Gifts, Infirmities, (ways to) Nurture and Growth Needs. The chart was very useful for reference when designing the MBTI spiritual profiles for this research project and can be likened to the chart which was designed by Earle Page<sup>53</sup> which is quoted in Chapter Two of this thesis project and was used in the formation of the spiritual profiles described in Appendix D.

Malcolm Goldsmith's text is another general overview, or introductory text to MBTI and spirituality. The particular strength of this treatise occurs in the second half (chapter 5) when the author examines The Shadow in depth (as already discussed) and then has a very worthwhile discussion of the personality of Jesus in chapter 6.

### **MBTI and Spiritual Exercises**

Many books have been written about psychological type and its use in many areas of life. Quite a few have been written relating psychological type to the Christian. But there are very few texts which specifically address all sixteen combinations of MBTI and their use in spiritual growth. Those, in turn can be divided into two categories – those which describe how understanding your personality interacts with your spiritual life (which we have already addressed), and those which give specific exercises to apply in one's practice of the spiritual life and in soul care. The text which is most comprehensive in the use of MBTI in spiritual exercises is *Soultypes: Matching Your Personality and*

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<sup>53</sup> Earle C. Page, *Finding Your Spiritual Path/Following Your Spiritual Path* (Gainesville, FL: Center for Applications of Psychological Type, Inc, 1982).

*Spiritual Path*<sup>54</sup> by Sandra Krebs Hirsh and Jane A.G. Kise. These two authors can almost be described as owning the corner of the market with their writings about the use of spiritual exercises, practices and disciplines, and their application to a particular MBTI profile.

The primary difference between the latter *Soultypes* and their earlier publication, *Soultypes: Finding the Spiritual Path that is Right for You*<sup>55</sup> is that in the former the authors offer a definition of spirituality (this of itself is unique) which they do not repeat in the revised edition:

1. "Believing that the spiritual (incorporeal or unseen) is part of reality.
2. Aligning the soul with heart, mind, and body to fulfill one's divine purpose.
3. Finding a relationship with God, Higher Power, or the interconnectedness that exists in all creation."<sup>56</sup>

The predecessor of both the *Soultypes* texts is a booklet called *Looking at Type and Spirituality*.<sup>57</sup> In it the authors state,

[We] acknowledge that there are so many expressions of spirituality and a variety of religious experiences. While we have tried our best not to minimize any of the differences or slight other perspectives, we are well aware that our perceptions are entrenched in our Judeo-Christian upbringing and traditions. One of the concessions we made for ease of writing was to refer to the higher power as God. While this may strike some as too Christian, we hope that you can substitute your own preferred phrasing as you read."<sup>58</sup>

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<sup>54</sup>Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Minneapolis, MN: Augsburg, 2006).

<sup>55</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Finding the Spiritual Path that is Right for You* (New York, NY: Hyperion, 1998).

<sup>56</sup> Hirsh and Kise, *Soultypes*, (1998), 8.

<sup>57</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (Gainesville, FL: Center for Applications for Psychological Type, 1997).

<sup>58</sup> Hirsh and Kise, *Looking at Type and Spirituality*, v.

By the time they get to their revised edition of *Soultypes*, the authors seem to allow themselves to be more specifically Christian focused, although still somewhat covertly.

*Looking at Type and Spirituality* and the second edition of *Soultypes* are the seminal texts in the application of the sixteen MBTI profiles to the spiritual journey. They were the most important texts (along with *Prayer and Temperament*) in the construction of the spiritual profiles and exercises (see Appendix D) for the purpose of this thesis project. Though the authors do not assume the reader has a prior knowledge of type, they do not spend inordinate time (only one chapter) describing the characteristics of each type and it is always in relationship to the spiritual path. It would therefore be advisable for the reader, if she is unversed in psychological type, to familiarize herself with the theory by reading an introductory text (by an author already discussed in this chapter) prior to applying *Soultypes*.

Hirsh and Kise provide concise yet comprehensive description, along with concrete, practical suggestions and examples of activities to apply for each of the 16 MBTI types. They offer suggestions on how to value oneself, how to live out one's soul type in community, what may stress the individual in her spiritual journey and how to overcome difficulties and honor one's uniqueness. They also recognize the changes which occur as people age and as a result acknowledge the needs of "the second half of life's spiritual journey"<sup>59</sup> and the need to develop the inferior function to attain wholeness. Furthermore, Hirsh and Kise (and the other authors who address the use of MBTI in spiritual formation) remind us that regardless of the dichotomy, and the path which is taken to a goal (whether it be forgiveness through thinking or feeling; or tidying

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<sup>59</sup> Hirsh and Kise, *Soultypes: Matching Your Personality and Spiritual Path*, 80.

a house through judging or perceiving), we ultimately accomplish the same objective – a closer relationship with God.

### **Knowing Self by Type to Know God**

Christian spirituality has as its basis a relationship with the Triune God. That relationship is very personal, and as we grow in knowledge of the Lord and of ourselves we will deepen that relationship. It is to the advantage of the individual to not only understand what spirituality is, but even more importantly, to understand how the individual's personality influences the spiritual path which is taken. The more we know ourselves, the more we understand ourselves. The more we can understand ourselves, the more we can understand how God reveals himself to us through the person of Jesus Christ and the Holy Scriptures, as well as how God communicates with us as individuals. It is in the doing of our spirituality that we get to know what it is that we like doing.

Psychological type and temperament theory are simply one path to get to know self, better and what it is that we like doing in order to get to know God better. Research (along with time and experience) have shown that there are four temperaments and sixteen types which can be identified and grouped. There are certain practices and disciplines that we gravitate towards because that is the way God made us and the personality he gave us. Nevertheless, Hirsh and Kise remind us that

personality type is not prescriptive. It is a tool for describing recognizable distinctions between people. Personality type is not a pigeonhole. Human behavior is much too complex to be described through a single framework. Personality type is not deterministic.<sup>60</sup>

It must be remembered, therefore, that spiritual exercises according to type are a means to an end, not an end in itself.

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<sup>60</sup> Hirsh and Kise, *Soultypes*, 34.

## **Conclusion**

This chapter has examined some of the literature addressing the theology of spirituality, the formation of spirituality, and the practice there-of. We have noted that for the authors surveyed, there was very little attribution of personality to the theology of spirituality. Practitioners were more likely, however, to recognize personality when addressing the formation of spirituality. But as we have noted, it is primarily in the arena of personality type and temperament specifically that we noted the interaction between personality and spirituality. The primary texts of Hirsh and Kise, and Michaels and Norrissey were used to construct spiritual profiles (according to MBTI and type) to be used by female Navy Chaplains in their spiritual practices to determine whether or not MBTI can be used as a tool for spiritual growth. The resulting research is described in the following chapter.

## **CHAPTER FOUR**

### **PROCEDURES AND RESEARCH DESIGN**

Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

—2 Timothy 2:15

#### **Introduction**

The primary question to be answered in this research project was: “Can MBTI be used as a tool for spiritual growth by female Chaplains in the US Navy?” Chapter One examined the setting for this question, Chapter Two addressed the theological framework for the use of psychological type in spiritual formation and Chapter Three examined some of the literature which supports the use of psychological type and temperament in spiritual practices. We now come to the formation and application of the research project.

The initial task was to introduce the participants to MBTI (if they had not already been exposed to it) and then once their MBTI profile had been determined, to inform and engage the women in learning their MBTI spiritual profile and then use the spiritual exercises over a specified time frame. An associated question of interest to me was whether or not age was a factor in determining growth, and whether any of the women were experiencing a Dark Night of the soul or were in the wall (as described by Hagberg and Guelich) as a result of age. The desired outcome was that the women would experience and recognize growth in their relationship with the Triune God.

## **Project Methodology**

The format of the project, after engaging the participants and receiving their consent, consisted of three parts. The first was to determine their MBTI profile. The second stage was to give a pre-questionnaire consisting of demographic information such as age and denominational tradition, along with open ended questions regarding their perspective on their current level of spiritual growth and whether they had ever experienced a Dark Night of the soul, if they were familiar with the term. Also included in the second stage was their MBTI spiritual profile along with the associated exercises. The third stage simply involved each individual completing her spiritual exercises according to her profile, and then the fourth stage was to assign the post-exercise questionnaire in which the participants were asked to evaluate their level of growth (if any) in addition to evaluating the exercises as a whole and the value of exercise along with any suggestions for improvement.

### **Research Participants and Procedures**

The research group was comprised of female Chaplains on active duty in the United States Navy. Total numbers are always fluctuating due to retirements and new accessions, but in general there are approximately 55 female Chaplains on active duty at any given time. At the outset I knew that numbers would be a moving target. I also knew that contacting the women would be problematic because (due to privacy concerns) there is no readily available, comprehensive list of email addresses, in addition to the fact that the population is very transient and any woman who was in the process of transferring from one billet (job) to another would also be likely to change email address. All of this is compounded by the fact that the women are not only serving sailors (USN)



but also Marines (USMC) and Coast Guardsmen (USCG). The associated email address might be *navy.mil*, *usmc.mil* or *uscg.mil*. Additionally, if the Chaplain is on a ship her email address will require a different server again which will incorporate the name of the ship in the address line. For example, the Chaplain on board the USS Theodore Roosevelt (CVN-71) will have *first name.last name@cvn71.navy.mil* as her email address. Medical have a different server again which entails another email rule, as do the women serving on joint bases or bases of the Army or Air Force. The women are serving in locations throughout the continental United States and around the world, which is why email was the primary form of communication.

My primary source for the names of the female Chaplains was the document known as the Alpha Roster. This roster names every Chaplain on active duty in the Navy, along with their location, and is published monthly by the Navy Chief of Chaplains office. From the Alpha Roster I determined that there were 50 women whom I would target to request participation. I omitted those who were in ‘separations’ (meaning they were processing off active duty or retiring) and those who were new accessions, because the roster was not yet showing their location. Of the 50 names, I was able to garner 48 email addresses.

### Method

The first email containing the letter of invitation and informed consent document as two PDF attachments was sent on 5 February 2015 to the 48 women inviting them to participate. (See Appendix A for the letter of invitation and Appendix B for the informed consent document.) Of those 48 original women, 17 did not respond at all to the original contact. Two Chaplains responded but declined to participate due to commitments and

operational tempo. Of the 29 women who replied in the affirmative, 4 offered no further communication, so essentially it can be said that 23 women were unresponsive from the outset. Completed and signed consent forms were received from 25 Chaplains.

The informed consent document was required to outline the parameters of the project and to obtain the participants permission to use their results while also assuring them of the confidentiality of the process. A necessary guarantee was that each individual's name would not be used or published and that it would not be possible to identify individuals in the results collated.

It had been advised during the questionnaire preparatory stage that all participants be required to take the MBTI survey for the purposes of this research to avoid doubts as to accuracy of memory on the part of the participants as to their MBTI type. However, two of the respondents were themselves qualified to assess the survey and regularly use their profile for teaching purposes, and so those particular women were not required to complete the MBTI questionnaire.

Once the Chaplain had agreed to participate she was sent an email containing the MBTI questionnaire booklet along with the answer sheet. The Chaplain was asked to complete these forms and return them at her convenience. Once she returned her MBTI answer sheet it was immediately processed and she was sent her MBTI results along with her spiritual profile and the spiritual exercises to match her profile. The earliest profile to be returned to the participant (excluding the two women who were waived) occurred on 27 February 2015, and the last profile of a participant who completed the whole program was returned on 23 April 2015. Of the 23 women who completed the 'test,' some

expressed surprise that their profile had changed slightly from previous results. Of the original 25, the following profiles were recorded:

ESTJ	1	ISTJ	2
ESFJ	2	ISFJ	2
ENFP	4	INFP	2
ENTP	2	INTP	2
ENTJ	2	INTJ	1
ENFJ	2	INFJ	2

Unrepresented were ESFP, ISFP, ESTP and ISTP. Of the fifteen women who completed the exercises and returned all materials, the following profiles were represented:

ESFJ	1	ISFJ	2
ENFP	2	INFP	2
ENTP	1	INTP	1
ENTJ	2	INTJ	1
ENFJ	1	INFJ	2

Unrepresented were ESFP, ISFP, ESTP, ISTP, ESTJ and ISTJ. It is interesting to note that both ISTJ participants withdrew formally with regrets, and both were the rank of Commander. Participants (who completed the program) in terms of their rank numbered:

Captain	1
Commander	2
Lieutenant Commander	6
Lieutenant	6

Of the 15 participants who completed the program, 3 were less than 35 years old, 8 were aged 35-50 years and 4 were 51+ years. The women were also asked to indicate their primary denominational affiliation and the number of years they had been a Christian. None had been a Christian less than ten years, which is not surprising because of the extensive education process described in Chapter One. Three women indicated they had been a Christian for 10-20 years, and the remaining 12 women indicated they had been a Christian for 21 years or more. Their denominational affiliation fell into the following groups:

Baptist	4
Lutheran	1
Methodist	3
Pentecostal	3
Reformed	3
Other	1

#### Procedures

At the same time as the Chaplain was sent her MBTI profile, she was also sent the Pre-Exercise questionnaire and was asked to complete this before beginning the exercises. If the Chaplain indicated she had never done the MBTI survey before and all the material was new, she was also sent a comprehensive MBTI profile. The Chaplain was asked to spend a month using the Spiritual Exercises, doing on average two exercises per week. It was hoped when the original invitation was sent out in February that all results would be in by April (or May at the latest), but that turned out to be a very false hope. A final reminder was sent mid-August and the last Post Exercise evaluation was

submitted 10 September, 2015. The first Chaplain to complete the exercises and return her Post Exercise evaluation did so on 5 June, 2015. Twenty five Chaplains returned their consent forms and completed the MBTI questionnaire to enable their MBTI profiles to be determined. Each Chaplain was sent her MBTI results, along with the Pre-Exercise questionnaire and the Spiritual profile and exercises to match her type. Of these 25 Chaplains, 15 returned their Pre-Exercise forms. Seven of the remaining 10 women did not communicate again. One Chaplain indicated that she was deployed and had not brought her materials with her and there was no subsequent communication. As indicated previously, the other 2 Chaplains withdrew formally prior to submitting their Pre-Exercise questionnaire. The last Chaplain to complete the exercises and return all materials did so on 10 September, 2015.

As indicated previously, the primary method of communication was email, although some materials were faxed, some were hand delivered by the participant (being in the same geographic location as the researcher), and on a couple of occasions the Chaplain used her cell phone to photograph the forms and then sent them via text message. When the Chaplain submitted her response sheets for the MBTI questionnaire it was necessary to transcribe the results onto a new form because documents when scanned often become smaller and so the MBTI answer grid could not be used on the scanned document.

### **Pre-Exercise Questionnaire**

The Pre-Exercise questionnaire (see Appendix C) was constructed of questions to determine demographic information as well to establish a base line of how the women gauged their current spiritual life and satisfaction with it. The demographic questions

addressed MBTI type (based on their recent results), age, length of time as a Christian, and Protestant faith tradition. The following questions were asked of the women to gauge their spiritual life.<sup>1</sup>

- How would you describe your current spiritual life? (For example: growing/stalled/non-existent etc.)
- Do you believe that your spiritual life has grown significantly in the past 3 years? Yes/No. If yes, in what area(s) has the change occurred?
- Do you desire to grow spiritually in some “new” way? Yes/No
- How would you describe your desire to grow spiritually right now?
- Briefly describe spiritual exercises which you know enhance your spiritual awareness/ relationship with God.
- Do you know that MBTI can be used in spiritual formation/growth?
- Are you familiar with the term “Spiritual Discipline?” Yes/No/Somewhat.
- Can you name any spiritual disciplines?
- Have you ever used MBTI in your spiritual practices? Yes/No. If yes, please describe.
- Are you familiar with the term “The Dark Night of the Soul?” Yes/No. (If you answered No, you are finished, if Yes, please continue.)
- Have you ever experienced a Dark Night of the Soul? Yes/No.
- At what age did you experience your Dark Night of the Soul?

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<sup>1</sup>Katherine Mills Johnson, *Lectio Divina as a Catalyst for Spiritual Growth: A Case Study Among Mature Believers* (Doctor of Ministry Thesis, Gordon-Conwell Theological Seminary, 2012), 222-223.

## Spiritual Profile and Exercises<sup>2</sup>

A spiritual profile (see Appendix D) was created to match each MBTI profile.

Each profile was constructed in the following way and covered one page:

**1. General quote of the profile** (for example, ‘spirituality in the outer world of activities and possibilities for people’ or ‘spirituality in the inner world of experiences and organizing principles.’)

**2. Scripture** (specific verse or book to match profile, for example, for ENFP, Philippians 4:8; “Finally beloved, whatever is true, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things” or for ISTJ, 1 Thessalonians 5:13; “Hold them in the highest regard in love because of their work.”)

**3. Prayer type** (a description of each of four temperament prayer types along with other prayer suggestions to match the profile. Ignatian/SJ, Thomistic/NT, Augustinian/NF or Franciscan/SP. Other examples included group or individual; spontaneous or organized; external elements such as music, candles, icons or incense; experiencing nature; journal; blend with everyday activities (exercise/driving/ reading); poetry, sacred readings, meaningful quotes, Labyrinth, Stations of the Cross; pay attention to body.)

**4. Worship** (suggestions of different styles of worship to match the profile, along with different types of activities to include some of the following - solitary or

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<sup>2</sup> All material in the following section comes from either: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, MN, 2006) or Earle C. Page, *Finding Your Spiritual Path* (CAPT, Gainesville, FL, 1982) or Chester P Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991) or Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997).

congregational; music, books, symbols, activities, dance, teamwork, drama, Eucharistic/sacramental; introspective or exuberant; meditation, retreats, arts/crafts, painting).

**5. Service** (recommended activities such as humanitarian projects, mission trips, community service, long range planning/leadership/organization/behind-the-scenes, short term projects, music, tend a garden, cook a meal, fix a car, operate a sound system.)

Study (for example, different types of study along with suggestions for subjects to be studied - discussion groups, books, journals, films, debate, values/beliefs/philosophy/challenges, faith and major issues, world religions, sacred texts, biographies of faith giants/heroes, faith vs reason, practical/parenting/culture.)

**6. Soulwork through** (encompassing a general description of activities or philosophy which a particular profile is attracted to - openness in faith and practice; being a catalyst for change in self and others; interaction with people, seeking opportunities to speak, teach, perform or take charge of new endeavors; arts and crafts projects which allow for self-expression; travel to spiritually enriching places; recognizing spirituality is very private, deep and somewhat unexplainable.)

**7. Be thankful for** (examples included some of the following: enthusiasm for all the wonderful possibilities in the world; imagination and insights, resourcefulness and optimism; gifts of sensibility and logic; gifts of communication and creativity; the beauty of nature and the comfort of friends; the ease with which details and facts are handled; awareness of the merit of learning from and building on past experiences.)

**8. When life is difficult, find support by** (quieting down, removing business and distractions, determining needs and priorities; allowing yourself to rest to nurture soul,



focus on what is of value; slow your pace and create space for soulwork, learn to say no; look for guidance on what has worked before – how things are resolved through faith, relinquish some responsibilities; ask for help to assess the big picture – the larger meaning.)

**9. To honor yourself and your pathway to God** (give free reign to your imagination as you find creative options for soulwork; explore other traditions or spiritual disciplines to open the boundaries of your soul without violating what you know to be true; develop your own spiritual philosophy from the many avenues you explore; seek the practices that fit into your routine; carve out small amounts of time alone for reflection or prayer to listen for the inner voice that comes from God, understand and apply unchanging truths in this changing world.)

**10. Trap** (each profile had its own description. ISTJ - forgetting to step back from your tasks to appreciate you are already worthy as you are. ENFP - being attracted to the newest, latest most attractive spiritual experience, movement or leader.)

### **Spiritual Exercises**

The spiritual exercises (see Appendix D) were constructed of 8-10 exercises encompassing a variety of activities according to the MBTI profile. These also covered one page. Each Profile began with a description of its corresponding prayer temperament as follows:

#### **Prayer Temperament Descriptions**

**Ignatian Prayer (SJ):** “The Ignatian Method is to place oneself in the Biblical scene and to become a part of it by way of imagination. Ignatius suggests that we imagine what we might see, what we might hear, and what the persons in the scene might be doing. The ten points given by Ignatius are: 1) Choice of topic 2) Preparatory Prayer 3)

Composition of Place 4) Petition for Special Grace Needed 5) See and Reflect 6) Listen and Reflect 7) Consider and Reflect 8) Draw Some Practical Fruit 9) Colloquy with God the Father or Jesus Christ 10) The Lord's Prayer.”<sup>3</sup>

**Augustinian Prayer (NF):** “The key word to describe Augustinian Prayer is *transposition*. One uses *creative imagination* to transpose the words of Sacred Scripture to our situation today. One tries to imagine (intuit) what meaning the words of Scripture would have if Jesus Christ, or God the Father, or the Holy Spirit appeared and spoke them to us at this moment.”<sup>4</sup>

**Franciscan Prayer (SP):** Franciscan prayer makes full use of the five senses and is flexible and free-flowing. Their work is their prayer. For a prayerful SP, thoughts of God predominate every waking moment. They like spontaneous prayer.<sup>5</sup>

**Thomistic Prayer (NT):** “In this type of prayer, one takes a virtue or fault or theological truth and ‘walks around it’, studying it from every possible angle. To enable one to get a full grasp on the topic chosen for Thomistic Prayer, it is recommended that one *uses* the seven auxiliary questions *What, Why, How, Who, Where, When, With what helps* and applies each to the topic selected.”<sup>6</sup>

### Prayer Exercises

Each prayer temperament type description was followed by 3-4 prayer exercises suited to that type, for example:

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<sup>3</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991), 51.

<sup>4</sup> Michael and Norrissey, *Prayer and Temperament*, 62-63.

<sup>5</sup> Michael and Norrissey, *Prayer and Temperament*, 71-72.

<sup>6</sup> Michael and Norrissey, *Prayer and Temperament*, 82-83.

**Ignatian Prayer (SJ):** “Read Luke 10:25-37. First, imagine yourself as the priest who passes by on the other side of the road. What reasons could you give for refusing to get involved? Then imagine yourself as the person who fell among the robbers and who was left half-dead by the side of the road. What might you think as you see people pass you by and refuse your cries for help? Thirdly, imagine yourself as the Good Samaritan. Try to envision some situations today where you could act as a Good Samaritan to others in trouble. Other Ignatian Prayer passages: Luke 10:38-42; Mark 9:14-29; Luke 7:36-50; Luke 4:1-13; Mark 8:27-38; Mark 14:32-42; Mark 10:46-52; John 21:1-19; Mark 10:17-31; Luke 15:11-32.”<sup>7</sup>

**Augustinian Prayer (NF):** “Read Ephesians 3:14-21. Change the pronouns from the second person (you) to the first person (me). Write out the new prayer so that it is a prayer for yourself. Then read it aloud several times. Recite it slowly; put as much meaning into the words as you can. Try to savor every word and phrase. What changes in your present attitude does this prayer suggest to you? Other passages for using the Augustinian prayer technique: Isaiah 43:1-5, Hosea 2:16-22, John 14:1-16, Matthew 5:38-48, 7:1-5, 18:21-35, 25:31-46, Philippians 3:7-16, Isaiah 58:2-14, Micah 6:8, John 8:1-11, I Corinthians 13:4-8, Philippians 4:4-13, Hebrews 13:1-21, I Peter 3:8-13, I John 4:7-21.”<sup>8</sup>

**Franciscan Prayer (SP):** “Read Daniel 3:26-90. Spend half an hour composing your own canticle of praise of God for all the beauties of his creation. Include the beauties of the inner world of the Spirit, of one’s own nature, of friends, as well as of the

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<sup>7</sup> Michael and Norrissey, *Prayer and Temperament*, 53-57.

<sup>8</sup> Michael and Norrissey, *Prayer and Temperament*, 65-68.

physical world.”<sup>9</sup> Alternatively, read aloud Francis Thompson’s poem, “The Hound of Heaven.” Try to identify with as much of it as you can. How has God pursued your soul like a hound that never gives up? How have you tried to shake off his pursuit of you? What do you need to do now to surrender yourself completely to him and his will? Read once again the pertinent stanzas of the poem.<sup>10</sup>

**Thomistic Prayer (NT):** “Read Matthew 5:20-26 and John 2:13-17. What is the difference between the anger of Jesus and the anger which Jesus condemns? Why is anger so wrong that Jesus equates it with the command against killing? Thomas Aquinas defines anger as the desire to attack violently anyone who poses a threat to something we consider valuable. What about self-defense of our country, our family, ourselves? How far are we justified to go? Is the anger you sometimes feel a justifiable anger or the kind that Jesus condemns? What does one do about one’s anger? Additional Scriptures with which to use the seven auxiliary questions of Thomas Prayer include Luke 1:26-38, 39-46; Matthew 6:19-25, 26-34; Matthew 13:44-46; Mark 10:35-45; Mark 5:10, Luke 14:7-11, 1 Corinthians 4:7; Acts 13:48 (envy); Philippians 2:4-8; James 2:14-26 (charity).<sup>11</sup>

### Soulwork Exercises

After the prayer temperament exercises were 3-4 soulwork exercises which matched each MBTI profile. The following is a selection from each:<sup>12</sup>

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<sup>9</sup> Michael and Norrissey, *Prayer and Temperament*, 69-78.

<sup>10</sup> Michael and Norrissey, *Prayer and Temperament*, 69-78.

<sup>11</sup> Michael and Norrissey, *Prayer and Temperament*, 88-90.

<sup>12</sup> All material in the following section comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, MN, 2006).

**ESTJ:** Turn your refrigerator, bulletin board or scrapbook into a place to record your blessings. Add pictures of friends and families, tickets from events, particularly meaningful greeting cards, or copies of expressive poems or sayings. As occasional soulwork, gaze at or page through these reminders and offer thanks.

**ISTJ:** a) Go to a favorite spot, either outdoors or indoors, where you feel in touch with your soul. Look and listen for specific signs of God's love, beauty, wisdom, and goodness. How has God been revealed in the events of your life? In its history? You may wish to write down your praises to God. b) Find two or three people who share your willingness to include objective analysis or doubt as a part of soulwork. Meet regularly to discuss a sacred text, a secular book, or a current issue. Begin by pointing out everything that is *wrong* with the opinions presented by the authors or text and then move toward finding those aspects with which you can agree.

**ESFJ:** a) For the discipline of celebration: In addition to birthdays, anniversaries, and holidays, take time to honor and enjoy the important relationships. Make sure you tell others how they have encouraged you. Ponder how empty your life would be without specific people. Then find ways to celebrate and give thanks for these people. Find time to spend with them. b) Reinvestigate your spiritual history, roots or rituals. Look at the creeds, prayers or other components of the spiritual tradition you embrace. Which ones might you add to your current soulwork? Which ones could be refreshed? Which ones could be replaced to make time for something more meaningful to you?

**ISFJ:** a) For the discipline of celebration: Take time to mark the milestones of your life with special festivity – add candles to the dinner table, call a good friend for a

walk, take a special photograph to commemorate an event, give a small dinner party, treat yourself to an afternoon at a place that is sacred to you. Besides birthdays or anniversaries, celebrate a job well done, the reaching of a specific goal for soulwork, or the gift of a beautiful day. b) For the discipline of study: Consider learning from inspiring literature, film, biographies, or magazines as legitimate soulwork. Choose titles with admirable characters and compare their motivations, struggles, and triumphs with your own. How can you apply the authors' messages to your own life?

**ENFP:** For the discipline of simplicity: Take a hard look at your possessions, activities, serving roles and forms of soulwork. Which feed your soul? Which prevent you from experiencing the things you value more? Which do you try to do so 'perfectly' that they block your joy? Which truly add to your spirituality?

**INFP:** For the discipline of celebration: Rejoice in your creativity. Devote time to your novel ideas, your music, your art, your writing, your designing – whatever gifts God gave you. Use your creativity to celebrate and offer thanksgiving – make cards instead of buying them, designate certain foods or table settings as festival items, invite friends for an evening of games, indulge in a walk in the middle of the day, even turn the music up a bit louder.

**ENTP:** a) For the discipline of study: Imagine that you could invite any three spiritual giants to serve on a panel for discussion. Whom would you invite? What would you want to ask them? What could you explore together? What might you hope to discover? How could they be a stimulus for your soulwork? b) Envision yourself ten or twenty years from now. Will you be pleased with what you are doing or whom you have become? If so, what do you need to do now to make your future a reality? If not, how

can you work to modify your life now? How do you think your future self would regard your current activities?

**INTP:** a) Remember that as an Intuitive type, daydreams can be rich areas for insights. Even as you daydream, pretend that you are discussing your ideas with God. Don't immediately censor "wild thoughts." What might God be trying to suggest? Are you open to discoveries in this manner? What are your longings? How could these longings be the voice of your soul? b) When did you last play the piano/the guitar/sing/dance/sculpt/craft or something similar? For many Introverted Intuitive types, these activities can be a major source of peace and renewal. Use these activities and others like them as ways to inspire your soulwork.

**ENTJ:** a) With whom do you share your dreams and disappointments? Is there someone who will be trustworthy yet will challenge you if needed? Risk sharing your ideas for growth and change. As you converse, how do you feel? Excited? Confident? How can this person serve as a springboard to help you to make your dreams become reality? b) Set aside time to listen to music that frees your mind from analysis – instrumentals or songs in a language you don't speak. Perhaps record several of these on a CD so that you can have uninterrupted music for soulwork while relaxing in a sacred spot.

**INTJ:** a) Consider the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Choose one of the fruit. How would you define it? What happens when it guides your life? What happens when you fail to have it guide your life? If you were to make changes in your life to reflect this fruit, what would it be? What would be the outcomes or results? b) For the discipline of simplicity: Simone Weil said, "The danger is not lest the soul should doubt whether there is any

bread, but lest, by a lie, it should persuade itself that it is not hungry.” How could your need for clarity and truth block you from trying any of the “simple” forms of soulwork? Your need to be competent or right?

**ESFP:** a) Make two lists: the things you *have* to do for other people and the things you do for others that bring you *joy*. If your first list is too long, put a star by those tasks that someone else could do, a check by those that you feel inadequate in handling, and a diamond by those where you struggle to love the people you serve. What patterns arise? Is your life in balance? Evaluate all these tasks to see how they fit with your personal values and needs. What changes could be made? Then, find time for self-care: reaffirm your gifts, allow yourself to exercise and eat healthfully, take a nap – and affirm for yourself that this is indeed soulwork. Notice the energy you have for your mind and your body as you work to be a better steward of *yourself*. Remember at times to allow others the chance to serve you. b) What styles of music or specific songs speak to the longings of your heart? Record onto CD or MP3 several inspiring songs that remind you of the joys of your spiritual walk.

**ISFP:** a) Sensing soulwork includes tangible acts of help or service to others or projects. At the end of the day, pause to reflect on or write down all the tasks you have completed or the help you have been able to give to other people. Be thankful that you *see* what needs to be done. b) What could you add to your soulwork to engage your senses? If you write, try brightly colored pens or one that is superbly smooth. Buy a special notebook for journaling. Purchase a distinctive candle. Find a favorite kind of tea or coffee and save it for reflective moments. Get that bicycle, set of skis, or walking shoes you have always wanted, if that will draw you more often to the work of your soul.



**ESTP:** a) George Fox, founder of the Religious Society of Friends (Quakers), implored us to “Do rightly, justly, truly, holily, equally to all people in all things; and that is according to that of God in everyone, and the witness of God, and the wisdom of God, and the life of God in yourselves.” Try each day to perform one act that restores justice, applies fairness or does right by another. b) For the discipline of simplicity: Examine your life to determine what things bring joy. What things take away joy? What simple pleasures are you missing or no longer able to do? How can you bring those pleasures back into your life?

**ISTP:** a) Plan an act of charity for someone in need; then endeavor to carry it out, either alone or with the help of others. b) Listen to the Third movement of Beethoven’s Ninth Symphony. Or listen to any other piece of classical, non-vocal music that you find uplifting or spiritual. Other suggestions: the Fourth movement of Beethoven’s Fifth Symphony, Beethoven’s Third Piano Concerto or Love Death of Tristan and Isolde by Wagner.<sup>13</sup>

**ENFJ:** a) If time and money were no object, what would you attempt to do or be? Envision yourself carrying out your dream. What would it be like? How would it fulfill you? How can you incorporate steps toward that fulfillment into your life right now? b) Allow yourself at least 30 minutes alone with music that calls to your soul. Sit back with your journal, art, clay, tablet, computer (or walk with headphones) and let the music inspire you.

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<sup>13</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991), 69-74.

**INFJ:** Ponder the fact that you are created and of value just as you are. What does this imply for your life? What about the lives of others? How is that value encouraged, supported or nourished?

### **Post Exercises Questionnaire**

After the participants had completed an average of two to three exercises per week over a period of four weeks they were then asked to complete a post exercise questionnaire which contained the following five questions based on their current experience:<sup>14</sup>

1. How has your understanding of spirituality or spiritual formation changed as a result of participating in this study?

2. Using the scale below, indicate the overall degree you feel your desire for spiritual growth has changed as a result of using the MBTI spiritual exercises.

**No growth    1       2       3       4       5       6       7       Considerable growth**

3. Rate the degree to which you believe you have grown spiritually since using the MBTI spiritual exercises.

**No growth    1       2       3       4       5       6       7       Substantial growth**

4. Rate the degree to which you feel the “MBTI Spiritual Exercises” is successful as a tool for spiritual growth.

**Not successful       1       2       3       4       5       6       7       Very successful**

5. What changes would you suggest for the tool to make it more useful or improved?

### **Anticipated Outcomes**

Even when this project was in its infancy I knew that the biggest challenge would be getting committed participation. Using the friendship angle I knew 6-8 respondents could be guaranteed, but in the preparation stage was informed that for the project to be

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<sup>14</sup> Katherine Mills Johnson, *Lectio Divina as a Catalyst for Spiritual Growth*, 227-228.

effective, 12-20 participants would be needed. This concerned me as that number encompassed almost a third of the possible pool. Also of concern was the needed commitment to return materials in a timely manner. With the demands of operational tempo and personal obligations it was essential that the participants remained steadfast to the end.

The question about the participant's understanding of the "Dark Night of the Soul" was asked to get some idea of whether or not Grant's hypothesis was at play in the outcome of the project. It could be anticipated that the participant might be experiencing her Dark Night while completing the exercises, or that her age might play into whether or not the exercises were of value.

The general expectation was that some of the women (especially the younger ones) who were unfamiliar with MBTI would benefit not just from the spiritual profile and exercises, but also from learning their basic (secular) profile, their type in the workplace, type and stress and type in love and parenting. It could also be anticipated that the women would acquire a renewed interest in their familiar spiritual practices or be introduced to new ones, or either discover new things about themselves and how they practiced their spirituality, and/or grow in their relationship with the Lord in new ways because they had been presented with new kinds of spiritual disciplines and activities. In turn, the women would (either consciously or unconsciously) desire to further the mission of the CHC by applying what they have learnt in their everyday ministry.

Chapter Five will contain the data gathered in the pre-exercise as well as post-exercise questionnaires which in turn will be examined to conclude whether or not the

spiritual profile and exercises are an effective tool for spiritual growth among the female chaplains in the US Navy.

## **CHAPTER FIVE**

### **RESULTS, CONCLUSIONS AND RECOMMENDATIONS**

All I want is to know Christ and to experience the power of his resurrection, to share in his sufferings and become like him in his death, in the hope that I myself will be raised from death to life. I do not claim that I have already succeeded or have already become perfect. I keep striving to win the prize for which Christ Jesus has already won me to himself.

—Philippians 3:10-12

#### **Introduction**

This final chapter will describe the end results of the research which was performed to determine whether or not the Myers-Briggs Type Indicator is an effective tool for spiritual growth. Each participant completed a pre-exercise and then a post-exercise questionnaire. The MBTI spiritual exercises were presented as a two-page profile for each of the 16 MBTI types, and the participant was asked to complete 8-10 exercises for her specific profile over a period of 4 weeks. In addition to determining whether or not each participant recognized any growth over the course of the exercises, the research also sought to determine whether or not age was a factor in the usefulness of the exercises according to Grant's hypothesis. The evaluation questionnaires were used to assess whether or not the exercises were effective in catalyzing spiritual growth. In analyzing the results it can be said that there was some correlation between the use of the MBTI spiritual exercises and spiritual growth (especially as reported among the younger participants) but the application of Grant's hypothesis was inconclusive.

## Pre Exercise Questionnaire Results

The pre-exercise questionnaire asked the following questions (which have been italicized) with the participant responses recorded following each question. Because the research group was so small, all answers are provided.

Question 1: *How would you describe your current spiritual life?*

- Non-existent to stalled – probably closer to stalled. Do not engage in a daily or weekly discipline currently. (ENFP)
- Growing and going deeper with great excitement, joy and expectation in my relationship with Christ, whom I so greatly love. (ENTJ)
- Stalled, because of the frantic pace of raising children and working full time. (ISFJ)
- Growing, since becoming a mother I've grown into a different way of relating to my children and others. Of course this is reflected in my relationship with God. (INFJ)
- Very good reading, contemplating Scripture but weaker prayer life. (INTP)
- Growing slowly. (INFP)
- Growing. (x2) (ENTJ, INTJ)
- Stalled. I seem never to find time for prayer and meditation unless scheduled. (ENFJ)
- Lagging. (INTJ)
- Stalled. (ESFJ)
- A bit stalled out – working a primarily administration can be challenging. (ENTP)
- Growing, starting to thrive again. (ISFJ)
- It's not the best it's ever been, but it's not the worst either. I've had problems with disciplines because there is so much discipline in other areas of my life – but I am still connected to God – it's just more work than it has been. (ENFP)
- Stalled to non-existent – find it hard to pray or have meaningful conversation with God. (INFP)

Question 2: *Do you believe your spiritual life has grown significantly in the past 3 years?*

Yes: 9

No: 6

One person who responded 'No' added the following: there was a lot of growth the three years before that. It has felt like a lot of that settled in and firmed. (ENFP)

*If yes, in what area (s) has the change occurred?*

- Yes – I think I have become more 'open' to other spiritual practices/ideas because of my own 'wilderness'/disconnection. (INFP)
- Yes – I've been more devoted to reading and quiet time. For a while, I was very secluded personally, but now visit churches and accept speaking invitations. (ISFJ)
- Yes – commitment to facing previous obstacles, reading Scripture regularly, engaging with prayer partners. (ENFJ)
- Yes – I married a godly man and we are united to seek the Lord. This helped the load I was carrying as a single parent. (ENTJ)
- Yes – there are challenges in life that keep coming up and I find each time I have a little more spiritual ability to handle them. I also find new ways to relate those small victories to others. (INFP)
- Yes – having to preach and reading the Bible through each year is helping me make more connections. (INTP)
- Yes – I'm realizing how much I don't know about life and how much I can't control which has increased my dependence on a higher power. (INTJ)
- Yes – prayer, I've always kept a journal for writing and recording my thoughts, changes and relationships with God and others. Both of my parents are deceased so that is different also, and I want to keep a written history for my children and their children one day. (INFJ)
- Yes – I have always sought to see and experience God in Christ in every aspect of my life. Being diagnosed 1½ years ago with a treatable but incurable cancer has helped my desire become actuality. (ENTJ)

Question 3: *Do you desire to grow spiritually in some “new” way?*

Yes: 15

No: 0

Additional comments included:

- Always
- Prayer life
- Set time for prayer and yoga practice
- Fast and meditate more often
- Slow down

Question 4: *How would you describe your desire to grow spiritually right now?*

- Tears of longing for deeper and more in my relationship with Christ and wanting to share his love with others. (ENTJ)
- I desire to mature in the Lord and grow attuned to the Spirit at work in, with, through and around me. I believe that I am being responsible with the Holy Scriptures as a preacher and theologian. (INFJ)
- I would like to re-engage – read something theological that stirs my mind and heart. I’m Methodist so having my ‘heart strangely warmed’ would be nice. (ENFP)
- I would like to find time to do more study and reading. (ISFJ)
- Just feel something, ‘have the Spirit move’ and be able to feel/know its presence. (INTJ)
- Want a clear and strong walk with God and ability to guide my children in the right path. (ENTJ)
- More prayer. (INTP)
- I trust on a deep bottom line level, but sometimes find myself getting spun up in the everyday level. I would like to be more in tune with how I believe Jesus would answer. Today there seems to be a divide between Jesus love and forgiveness, caring for all and Jesus throwing a fit in the temple; also, being comfortable with the conflict of being my ‘brother’s’ keeper and loving my



‘brother’ unconditionally. I think I understand the concept, but the perception is that when you say that you don’t believe a certain way or you don’t condone certain behavior that you are a hater. (INFP)

- Desire is to not hide (as if we can) a single part of my life from God’s intervention. (ENFJ)
- I want to know more about things of the Spirit. (INTJ)
- A yearning to return to a more deliberate practice of my faith. (ESFJ)
- I want spiritual experiences. I want to ‘feel’ connected to God and others. (INFP)
- Anxious but cynical. (ENTP)
- Optimistic. (ISFJ)
- I would like to grow, but it would be awesome if I didn’t feel like I was alone in my desire to grow. (ENFP)

Question 5: *Briefly describe spiritual exercises which you know enhance your spiritual awareness/relationship with God.*

- Totally free expression in prayer and worship. Freedom to openly praise God. Tears that come and flow because I feel so much love from the Lord. Being completely honest with the Lord and my family and friends. Daily devotions, singing and listening to praise and worship music. (ENTJ)
- Worship – leading worship; listening to podcasts and live worship; prayer, Scripture reading. (ENFP)
- Prayer, reading Bible to children, watching/listening to the preached word of God, journaling my thoughts to the Lord, talking with my husband about what God is revealing to us. (ENTJ)
- Worship through music and dance, prayer, fasting, meditation (if my mind wasn’t such a chatterbox). (ISFJ)
- Meditation, fellowship with other believers, reading spiritual texts. (INTJ)
- Intentional scheduling of personal prayer and meditation. (ENTP)
- Read and reflect, focus on Bible characters, discuss today’s issues with others who don’t just hit the wave tops, but are willing to look on a deeper level. (INFP)

- Discussion with others of different beliefs and practices stimulates me – art and solitude enhance my awareness with God, as well as nature. (INFP)
- Walking the labyrinth and learning more about mind body skills to be attuned to God’s presence and Spirit. (INFJ)
- Morning meditation (30 minutes), quarterly silent day retreats. (INTJ)
- Regular and systematic Bible reading, meditation – leading groups in this; music – listening, prayer and fasting. (ENFJ)
- Reading Scripture in contemporary language, Taize prayer. Worship – a traditional approach with the Eucharist and/or a relaxed setting where those new to the faith are nurtured in understanding Christianity and the practice of worship. (ESFJ)
- Worship, reading and reflection, ie., the Christian Century does this for me, as does the blog ‘Dear Working Preacher.’ (ENFP)
- Reading, applying Scripture, allowing the Holy Spirit to lead my life and then the creativity and blessings flow. (INTP)
- Writing sermons and preparing for worship is one of the best ways that I become more aware of God. (ISFJ)

Question 6: *Do you know that MBTI can be used in spiritual formation/growth?*

Yes: 6

No: 9

Question 7: *Are you familiar with the term “Spiritual Discipline?”*

Yes: 13

No: 0

Somewhat: 2

Question 8: *Can you name any spiritual disciplines?*

Prayer 15

Fasting 9

Scripture Reading 8

Meditation	6	
Service	5	(Spiritual gift)
Worship	4	
Sabbath keeping	4	
Contemplation	3	
Silence/solitude	2	
Music/singing	2	
Labyrinth	2	
Hospitality	1	(Spiritual gift)
Lectio Divina	1	
Giving	1	(Spiritual gift)
Preaching	1	(Spiritual gift)
Journaling	1	
Covenant Groups	1	
Trusting God	1	
Praying in the Spirit	1	
Christian Conferencing	1	
Connecting to nature	1	

Question 9: *Have you ever used MBTI in your spiritual practices? If yes, please describe .....*

No: 15

Question 10: *Are you familiar with the term “The Dark Night of the Soul?”*

Yes: 13

No: 2

(If you answered No, you are finished, if Yes, please continue.)

*Have you ever experienced a Dark Night of the Soul?*

Yes: 10 (One person added 'Maybe' at 25 years with the comment, I can imagine it could get worse.) (ENFP)

No: 2 (No – never really questioned the meaning of life – or had a sense of meaninglessness but have experienced “dark moments” – maybe I’m more of an optimist. (ENFP)

*At what age did you experience your Dark Night of the Soul?*

Teens, 19, 19, 22, 24 and 41, 28, 30, 30-31, 38, 47.

*Thank you for taking the time to complete this questionnaire!*

### **Post Exercise Questionnaire Results**

In the post exercise questionnaire the following questions were asked (which have been italicized) with the participant responses recorded following each question. Again, because the research group was so small, all answers are provided.

Question 1: *How has your understanding of spirituality or spiritual formation changed as a result of participating in this study?*

- I think that using the MBTI to understand that a one size fits all spirituality does not work is what opened my eyes. Previously, I was just doing what everyone else did, but taking into account the MBTI, I look more toward my traits rather than my tradition. (ISFJ)
- I feel my understanding has gone to a deeper level and I’ve gained a greater sense of clarity as to what nourishes my spirit when I find time to spend with the Lord in my busy, busy life. (ENTJ)
- I have a deeper appreciation of contemplation and reflection. Reading familiar scriptures in a new way challenged my conventional thinking about the scriptures and opened new pathways for learning. (ENTP)
- Intentionality is key, ie., to utilize spiritual practices regularly but to be focused on those practices that are a good fit. For example, participating in a worship experience that is not a good fit would leave me more depleted than if I had stayed home. And by fit, I mean theological ‘dialect’ spoken, during

proclamation and through prayer and song. Moments of spiritual practice is impactful! Where I had previously abandoned them. (ESFJ)

- I'm not certain my understanding has changed much, but I do feel the exercises were great. I liked that they made the connections for me to my life and relationships. Exercises 5-10 were especially helpful for me as my spirituality is more experience, relational based (social holiness – good Wesleyan idea.) (ENFP)
- I have deepened in my level of commitment to contemplative practices which informs my spirituality and practice. As clergy in a Pentecostal denomination, worship on a very personal level for me is more inward with God than an outward expression which is my tradition. I enjoy both, but especially the more inward practice so that I can process my thoughts as I experience God. (INFJ)
- I don't think my understanding of spirituality has changed, but mixing up my disciplines helped create more of a hunger in my heart. It was super helpful and I had people asking if they could use my sheet! I would definitely recommend this type of devotional. (ENFP)
- Many of the exercises were in line with exercises I would have chosen from a list if offered. Some were already incorporated into my normal routine. I tried some of the more untried experiences being that I already spend too much time in solitude and wrestling with my own logic. This was helpful, to step outside of the comfortable and it complimented what I was already doing rather than replacing it. (INFP)
- I have been encouraged to know how much my own personality affects my spirituality – things I was already doing were considered “spiritual” – I feel I have a deeper appreciation that I instinctively “know” how to be spiritual. (INFP)
- I've not experienced a change, just always want more. (ENTJ)
- Some of the advice (on service, study) resonated and made sense. The advice on prayer and worship which didn't at first seem to resonate actually turned out to resonate when I tried them. (INTP)
- Change is necessary in every aspect of our lives. Doing things differently can improve our spirituality. Seek God from a different angle and continue growing as we are changing. I love the structure and exercises. God is a multi-dimensional God! He is the same, his love is forever, it's ours for the taking. Changing routine removes complacency/spiritual ruts! This is an excellent tool for renewal! (ISFJ)
- The idea of pinpointing a particular method of study and reflection suitable to my personality and predisposition. As well as those that challenged me – had not

occurred to me. I had not been systematic in my approach. This is the biggest change – the value of discipline in growth. (ENFJ)

- I appreciated #5 exercise: learning from films and considering it “legitimate soulwork.” As well as the guidance to use “creative imagination” to transpose – not just Scripture, but also general “soulwork.” (INTJ)
- It’s fine and legitimate to have an intellectual approach to faith. It is all used for God’s glory. (INTJ)

Question 2: *Using the scale below, indicate the overall degree you feel your desire for spiritual growth has changed as a result of using the MBTI spiritual exercises.*

(Numbers in bold indicate the number of participants who chose that number in response to the question.)

No Growth	1	2	3	4	5	6	7	Considerable Growth
<b>0</b>	<b>0</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>5</b>	<b>3</b>	<b>2</b>	<b>2</b>

Question 3: *Rate the degree to which you believe you have grown spiritually since using the MBTI spiritual exercises.*

No Growth	1	2	3	4	5	6	7	Substantial Growth
<b>0</b>	<b>0</b>	<b>2</b>	<b>1</b>	<b>2</b>	<b>4</b>	<b>5</b>	<b>0</b>	<b>1</b>

Question 4: Rate the degree to which you feel the “MBTI Spiritual Exercises” is successful as a tool for spiritual growth.

Not Successful	1	2	3	4	5	6	7	Very Successful
<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>1</b>	<b>4</b>	<b>5</b>	<b>3</b>

Question 5: What changes would you suggest for the tool to make it more useful or improved?

- I enjoyed the tool as it was. Again, the last several exercises were great! (ENFP)
- Make it in pamphlet form. Write out Scripture references. (INTP)
- Nothing really. I might have liked to see all the variety of exercises suited to other types – for my own edification. (ENFJ)

- N/A. I appreciate being given this valuable information. (ENTJ)
- I think that it is a great tool, for guiding one to some things about their spirituality that they may have been practicing or drawn to because of their personality type. It also helps as a chaplain to understand what might be more effective when guiding others based on their personality types. It could be used to choose small group study partners so that you could choose people who would likely enjoy the type of study based on personality to diversify groups, making sure that all are not the same personality type. (INFP)
- The prayer and Scripture passages didn't really work for me, mostly because I didn't have a dedicated time/routine for reflection. It would be helpful to have practices/exercises for "faster" paced lives. (INTJ)
- In hindsight, would have been more productive to have worked with another ENTP to compare notes and share common struggles. (ENTP)
- Great study and very encouraging feedback – I think the church needs this! (INFP)
- The personal connection with the researcher key. Even as contact was sporadic, there was a deeper connection that inspired me, that didn't need face-to-face or even conversation. This would be in keeping with my 'type' ESFJ. But the email messages were enjoyed, so perhaps means of social media connection to encourage application of practices. The ease of this tool – key. It's doable and so meaningful because the practices offered fit me. (ESFJ)
- The tool was very well done. It was insightful. Again, it helped me slow down considerably and I needed it. I feel renewal and refreshment. (ISFJ)
- Maybe putting the different options in a schedule as well as having the option for choosing your own daily exercise. Also, I put "5s" because it was steady growth which I highly value. (ENFP)
- None come to mind immediately. I found the tool very affirming. (INTJ)

### **Additional Comments**

The following are participant comments which came via email or text message:

- One other thing that I found useful was to put together some of the wisdom literature remarks about stress and present it as a read and discuss forum. Just finding the literature, reading and thinking about how to present it then getting to share was beneficial. Much of the share feedback was different than I expected. It pointed to a common theme of interpretation from some of my participants. I

also used wisdom literature from other sources, looking at how they compare and contrast on ways to handle life's stressful moments.

- Thank you for this incredible gift! I'm grateful! This was such a blessing. I think I owe you a gift card! #wouldhavedonethisforfree
- Thanks so much for putting this together. It was really great, and I am and will continue to refer to it as a catalyst for growth in my spiritual journey.
- Thank you for your help! I thoroughly enjoyed the exercise and had people asking me about it as well (I had the guide by my desk.)
- I really appreciated this. It truly has helped in my spiritual formation and acceptance of how I process spiritually.
- This journey and exercises have been very revealing and uplifting. Thank you for allowing me to be a part of this study.
- Would you be willing to share your one page MBTI spirituality exercises with me (electronic versions)? I was thinking those would be nice to have as handouts for those that would like them when we do MBTI with groups and on retreats. It is a nice way to introduce how personality and spirituality play off each other.
- Thank you for sharing this great project with us and I hope you get data from us that you can use and from which you can draw conclusions.
- Thanks for your hard work on this. Really appreciate your drive and passion! Thanks so much for doing this research. I would be very interested to read your completed work!

### **Evaluation and Improvements**

At the preparation point of constructing the spiritual profile description and spiritual exercise sheets for each individual MBTI type (see Appendix D), one of the main challenges was producing the material so that it encompassed no more than two pages. This was a self-imposed restriction to avoid creating anything more substantial, and as a result discourage the participants with material or information overload. This constraint was alluded to in some of the evaluations – especially the suggestion of the



material being produced in pamphlet form (which would automatically take more than 2 pages) and the suggestion that the Scripture references be written out fully.

As noted in Chapter Four, my first major concern was the number of participants being sufficient to adequately complete the project, and then getting the materials returned in a timely manner. Even when I had the committed participants, it then became a concern as to whether the women would fulfill their pledge. This concern was borne out by the numbers in that I received 25 favorable responses for participation, but only 15 followed through to the end. Following the stage of completing the MBTI 'test' and receiving their results, the goal had been for the women to do the exercises (on average a couple a week) over a period of a month, but that turned out to be a pipe dream. However, the fact that 15 women completed the program (almost a third of the original pool) is a testament to their support of the research (and me), and their desire to grow in God.

The means of communication had also been a concern as I knew I would not be able to encourage the women through face-to-face interaction and would therefore have to rely on email which is much easier to ignore when one is very busy and the researcher/writer of the email is not in the chain of command or making demands which must be responded to immediately. My concern was always not to annoy the women with email overload, but at the same time not let my project fall off their radar by encouraging them to persevere in the exercises. Perhaps this balance was achieved because nobody in their evaluation complained about receiving too many communications. It never occurred to me to use Facebook (as suggested by one participant in her evaluation) as a means of communication and encouragement during

the project, and even if it had, I don't think I would have been comfortable doing so.

This does not, however, mean that I would discard the idea if I were a part of a particular study group doing the exercises together.

The material could very easily be used in a variety of ministry settings, and it would be interesting to experiment with small groups constructed (if possible) deliberately of either all the same type, or one of each type, or all the same temperament. It would be worthwhile noting if participants benefitted more (or less) from a particular construct. As noted in the responses section earlier in this chapter, three chaplains used the material either while they were still doing the exercises, or following their completion.

One participant in her evaluation suggested that the material was not suited to 'faster' paced lives and therefore needed to be adapted to meet that need, and yet another appreciated the fact that the exercises forced her to slow down. Can one conclude that to know God and grow in knowledge of him, like any relationship, requires time to be spent in developing that relationship? The participant who in her evaluation wanted faster paced material also indicated a '2' for the degree to which she had grown spiritually using the exercises.

### **Spiritual Disciplines**

When asked to name spiritual disciplines, it was interesting to note that the women did not distinguish between different types of prayer (breath, intercessory, liturgical, recollection to name but a few), and yet Labyrinth was specifically named by two women which of itself is a type of prayer. It would also be worth knowing whether the naming of meditation (mentioned by 6 women) means meditative prayer or

meditation of Scripture or some other sacred material. The same can be said of contemplation which was identified by 3 women. Activities which were named as spiritual disciplines which would not generally be regarded as such are music/singing (talents), trusting God, praying in the Spirit (which was named by one woman in addition to prayer in general), Christian conferencing and connecting to nature. Nevertheless, even these responses require further elucidation to avoid assumptions of what the contributor meant in mentioning them.

There is an apparent contradiction between question 1 of the pre-exercise questionnaire in which the participants are asked to describe their current spiritual life where the majority express some degree of dissatisfaction with their current spiritual life, and yet when asked if their spiritual life has grown significantly in the last 3 years, 14 of 15 respondents said yes, their spiritual life has grown. This dichotomy is also expressed in question 2 of the post-exercise questionnaire when the participants are asked to evaluate whether or not the MBTI exercises have changed the individual's desire for spiritual growth. It can be safely said that God places in the individual a continual desire for him. There is a high desire for spiritual growth among all the participants, and the MBTI exercises did not really change the degree of that desire.

### **Age and the Shadow**

One question which remains unanswered from the original intent of the project is to test the validity of Grant's hypothesis and whether or not age is a factor in the efficacy of the MBTI exercises. We refer back to the discussion in Chapter Two regarding type and our Shadow in relation to Grant's Hypothesis. Grant et al advocate that the crisis time occurs between the ages of 35 and 50.

When examining the question of the Dark Night of the Soul in relation to age, the results are as follows:

Age Now:	Age at which Dark Night of the Soul was experienced:
<35	28
<35	25 (maybe)
<35	30-31
35-50	N/A **
35-50	19
35-50	38 **
35-50	N/A **
35-50	N/A **
35-50	24, 41 **
35-50	47 **
35-50	30
51+	22
51+	teens
51+	19
51+	N/A

\*\*indicates results falling within Grants hypothesis, with only 3 of 15 suggesting validity.

What could be inferred from these results, instead, is the “Wall” which Hagberg and Guelich<sup>1</sup> discuss in their text. They describe the Wall as being a stage in the spiritual

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<sup>1</sup> Hagberg and Guelich, *The Critical Journey*, 129.

journey at which time the individual must choose between God's will (and the need to surrender to it) and the individual's desires. It is a time when

“we deeply desire to give our will over to God, and even believe we are doing so, in truth, we are trying to deal with the Wall in the same way we have gotten through life – on the strength of our own will or gifts. We try everything we can to scale it, circumvent it, burrow under it, leap over it, or simply ignore it. But the Wall remains!.....We are experiencing a pivotal moment when we feel drawn to surrender: knowing it will not be easy, but it will be worthwhile. We are dying to self and waiting to be reborn.”<sup>2</sup>

In their stages of faith there is no age-related development but rather a journey somewhat like two steps forward and one step back over one's life time. The authors also affirm that the Wall process is not a set time – it can last for years and may never be completed.<sup>3</sup> It may have been helpful in the pre-exercise stage of the research to have given a definition of the Dark Night of the Soul, rather than ask the women if they were familiar with it. But at the same time, this may have become too detailed or ultimately clouded the results.

In hindsight, it may have been worth requiring the women over the age of 50 to use the MBTI exercises of their opposite profile rather than their actual profile. One over 50 participants gave a grade of 2 for questions 2-4 in the post-exercise evaluation, accompanied by the comment, “I've not experienced a change, just always want more.” It would have been helpful to have received feedback from this one Chaplain whose response was negative as to the efficacy of the exercises after she was given the spiritual profile and exercises of her opposite or Shadow type. She tested as an ENTJ and after receiving her results (in which she indicated no growth) she was sent the profile and

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<sup>2</sup> Hagberg and Guelich, *The Critical Journey*, 114-115.

<sup>3</sup> Hagberg and Guelich, *The Critical Journey*, 205.

exercises for ISFP (her Shadow) with the hope they might encourage her to try something new, but no further word was received from her. The alternative would have been to have said at the outset of the program that women over the age of 50 would be asked to complete the exercises of two profiles – their own and their Shadow/opposite, accompanied by an explanation of why age might be important. This, however, would have required more time by the participant, and the results would still have been inconclusive because of having only 4 women in the age pool. It would entail a whole new research project to discover the potential for spiritual growth by using the MBTI profile for the Shadow type of each individual.

### **Conclusions**

The constituency which female chaplains in the United States Navy serve consists primarily of Sailors and Marines who come from diverse backgrounds, the majority of whom are unchurched and have no religious identity whatsoever. The female Chaplains themselves also come from diverse backgrounds, but once commissioned in the Navy are expected to minister to their military members as both Naval officers and professional Naval Chaplains with the requisite skills. They are expected to accomplish the mission of the Navy CHC of inspiring hope and strengthening spiritual well-being of Sailors and Marines through the core competencies of caring, facilitation, provision and advisement.

There is, however, a disconnection between the stated mission of the CHC and the acquisition of the requisite skills to teach spiritual well-being in the lives of individuals; a situation which is not currently being addressed by the CHC through the programs of the Naval Chaplaincy School and Center. Because it can be regarded as unhealthy for Chaplains to attempt to facilitate spiritual formation if the Chaplain herself is not

developing her relationship with God, the intent of this project was to give female Chaplains a commonly available resource (in both the Navy and Marine Corps) which can be taught and used as a tool for spiritual growth, and thus support the mission of the CHC.

As noted in Chapter Two, the use of psychological type (MBTI) is simply one technique to develop our knowledge of self (especially in relation to our personality) and the nourishment of our soul in our quest for knowledge of God, and as a result enhance our spiritual awareness and growth. Our understanding of the MBTI tool affirms that we humans are multi-dimensional beings and there can never be a one-size-fits-all method to either assess our personality or describe our behavior. Nevertheless, the MBTI resource gives us an effective method to gain new awareness “into who we are and why we perceive things the way we do or prefer to do things the way we do them.”<sup>4</sup> At the outset of the program a majority of the women were unaware that MBTI can be used in spiritual formation, and even of those individuals who were aware of its usefulness, none had ever used MBTI (either consciously or systematically) as a part of their spiritual practices. It can therefore be affirmed that the project goal of giving the participants an awareness of the range of spiritual disciplines and their use was successful, especially for the younger women. In their feedback they noted it was affirming to be told it was ok to be drawn to particular practices (such as learning from films) and that such practices can be regarded as legitimate soulwork, even though they don’t fit the traditional mold.

As we have noted previously, the task of spiritual growth or regeneration is the domain of the Holy Spirit. It is the Spirit who has control, not us, and we must wait

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<sup>4</sup> Timothy John Colborne, *Renewal and Temperament*, 268.

patiently for the Spirit to work in the circumstances of our lives and the depths of our souls to affect change. (Also remembering, however, that we must also desire to change and grow.) This waiting may be demonstrated through personal crisis, dark times, a Wall experience or the Dark Night of the Soul. While this project was not able to demonstrate a correlation between the Dark Night of the Soul (or Shadow experience) as it relates to age, it can nevertheless be affirmed without reservation that at some point in a believer's life there will be a time of crisis which may ultimately lead to greater spiritual awareness.

We affirm John Calvin's assertion that without knowledge of self, there can be no knowledge of God. Psychological type and the MBTI spiritual profile is a valuable tool to give believers the ability to understand themselves more effectively, and thus grow in their knowledge and understanding of their relationship with the Triune God. God has designed us to be multi-dimensional beings and to live our lives aware of our mind, body, spirit and community. All of these elements inform our relationships with both humanity and God. The MBTI spiritual profile gives us permission to explore avenues of spirituality which take us beyond our traditional constructs and to accept the practices to which we are naturally drawn as legitimate soulwork. God has placed in our hearts a deep desire to know him and the power of Christ's resurrection, and the MBTI spiritual profile encourages us to engage in legitimate soulwork to know him, to see him and be like him.



## APPENDIX A

### LETTER OF INVITATION<sup>1</sup>

5 February, 2015.

Dear Colleagues in Ministry,

In 2009 I began a journey which I always said God would have to give me a big kick in the rear to begin. That kick came in 2008, and I subsequently started work on a Doctor of Ministry degree through Gordon-Conwell Theological Seminary. I had to take a leave of absence in 2011 when my late husband became terminally ill with cancer. The track I am on, which is "Spiritual Formation for Ministry Leaders," only occurs every 3 years and so I had to wait for the next cohort to complete my class work. But now I am at the research stage, which is why you are receiving this letter.

Many of us in the Navy Chaplain Corps have at least heard of the Myers-Briggs Type Indicator (MBTI). Some of us are fairly familiar with it and know our type, and some (like me) have benefitted tremendously by being trained as a practitioner. I have used it on countless occasions with sailors and families and have a lot of experience with it. It seemed logical to find out if the MBTI can be used in the area of Spiritual Formation, and it turns out it can.

I write to you as a Christian female chaplain on active duty in the United States Navy. I invite you to consider participating in my short research project that involves using the Myers-Briggs Type Indicator as a tool for spiritual growth. Your commitment would be to respond initially to the MBTI questionnaire and then use the spiritual profile I would supply to use in your devotional time twice a week for a period of four weeks. I have chosen the female chaplains in the Navy Chaplains Corps because I believe we are a unique group who might benefit from an extra tool to support us when we may be ministering in isolated places. This does not mean, however, that the same tool cannot be used with the men as well. If I don't get enough females willing to participate I will open my project up to the men as well. I know we are small in number (though mighty in ministry!) and I have been told I will need at least 12-20 respondents to have a successful project.

I am attaching the *Informed Consent Document* that will give you more details and hopefully answer most questions. If you would let me know of your decision whether or not to participate, that would be very helpful. There is no need to sign the consent form at this

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<sup>1</sup> Katherine Mills Johnson, *Lectio Divina as a Catalyst for Spiritual Growth: A Case Study Among Mature Believers* (Doctor of Ministry Thesis, Gordon-Conwell Theological Seminary, 2012).

stage; it is simply for your information. If you agree to participate, the time frame would be approximately four weeks from the time you receive the materials. I would first email to you the MBTI questionnaire and pre-survey form, and then shortly thereafter the spiritual profile for you to use, along with your MBTI results.

Thank you for considering participating with me in this research project. Please feel free to call or email me with any questions or concerns.

Your sister in Christ, *Diana Lantz*

## APPENDIX B

### INFORMED CONSENT DOCUMENT<sup>1</sup>

#### Gordon-Conwell Theological Seminary

Project Title: Using the Myers-Briggs Type Indicator as a tool to facilitate an individual's spiritual growth in their relationship with God.

Principal Investigator: Diana A. Lantz, Doctor of Ministry Program, Gordon-Conwell Theological Seminary. Chaplain (LCDR), United States Navy.

#### **PURPOSE:**

This is a research study. The purpose of this research study is to determine if the Myers-Briggs Type Indicator can be used as an effective tool for spiritual growth among female chaplains on active duty in the United States Navy. The information gained could be used to develop resources targeted toward the military Christian who, due to their transient lifestyle, may find spiritual growth a challenge. The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

I am inviting you to participate in this research study because you are a female Christian chaplain on active duty in the United States Navy and may be interested in growing in your relationship with God.

#### **PROCEDURES:**

If you agree to participate, your involvement will last for 4 weeks beginning from the time you receive the materials, plus the time it takes to receive your initial MBTI answer sheet and pre-survey questionnaire.

The following procedures are involved in this study:

1. Each participant will be sent the Myers-Briggs Type Indicator questionnaire and answer sheet to determine your MBTI profile type. (Even though you may already know your type, the seminary Consultant for Research Methodology has strongly recommended that I test everyone because you may either remember incorrectly or your profile may have changed. A profile change is especially possible for people over the age of 50 and so it is necessary to determine a current/accurate profile.)
2. Each participant will fill out the initial survey form and return to the researcher.
3. Each participant will be sent their MBTI Spiritual profile to read and ruminate on. (This marks the beginning of the 4 weeks.)
4. Each participant will be asked to use/apply the MBTI spiritual exercises for their profile twice a week, over a period of four weeks (a total of eight exercises.)
5. Each participant will complete a final survey and return to the researcher.

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<sup>1</sup> Katherine Mills Johnson, *Lectio Divina as a Catalyst for Spiritual Growth: A Case Study Among Mature Believers* (Doctor of Ministry Thesis, Gordon-Conwell Theological Seminary, 2012).

I anticipate most of our communication being via email because we are so spread out around the world. If you do not have access to a scanner or fax machine then we may have to resort to snail mail.

**RISKS:**

There are no foreseeable risks to participating in this study.

**BENEFITS:**

The potential personal benefits that may occur as a result of your participation in this study are learning to practice a new spiritual discipline, experiencing growth in your prayer life, encountering God in ways you may not have been previously aware of and spiritual growth in your relationship with God.

**COMPENSATION:**

Each participant who completes the MBTI answer sheet, and the pre and post surveys having completed the exercises, will receive a \$15 Amazon gift certificate.

**CONFIDENTIALITY:**

Records of participation in this research project will be kept confidential to the extent permitted by law. Survey forms and responses will not be associated with any name. All the materials returned to the researcher will be kept secure in a place where no one but the researcher has access. The forms will be destroyed as soon as the information has been summarized. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

**VOLUNTARY PARTICIPATION:**

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty. Any incomplete data will not be used in the study results.

**QUESTIONS:**

Questions are welcomed and encouraged! If you have any questions, please don't hesitate to call me at xxx-xxx-xxxx (office) or xxx-xxx-xxxx (cell), East Coast time. Or email me at diana.a.lantz@navy.mil. My snail mail address is: xxxx Captains Way, Norfolk, VA 23518.

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Your signature indicates that this research project has been explained to you, that your questions have been answered, and that you agree to participate in this study.

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Participant's Name (Printed)

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Signature of Participant

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Date

## APPENDIX C

### Pre-Exercise Questionnaire

To be completed at the beginning of the four week study

This questionnaire is designed to explore your current knowledge of spiritual formation and practices. This study is being conducted by Diana Lantz, student in the Doctor of Ministry program at Gordon-Conwell Theological Seminary. Please be assured that all of your answers will be kept strictly confidential. The information that you provide will be presented only in summary form, in combination with the responses of other participants in this study. The number at the top of the page will only be used to link the pre- and post-survey forms. The answers that you give will never be linked with your name.

#### Personal Information

1.) MBTI type: \_\_\_\_\_

2.) What is your age?

\_\_\_\_\_ < 35 years      \_\_\_\_\_ 35 – 50 years      \_\_\_\_\_ 51+ years

3.) How long have you been a Christian?

\_\_\_\_\_ < 10 years      \_\_\_\_\_ 10-20 years      \_\_\_\_\_ 21+ years

4.) What would you consider to be your primary church background/denomination?

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#### Spiritual life

Please answer all questions based on your current experience rather than on what has been true in the past.

1. How would you describe your current spiritual life? (For example: growing/stalled/non-existent/etc.)

2. Do you believe that your spiritual life has grown significantly in the past 3 years?  
\_\_\_\_\_ Yes      \_\_\_\_\_ No

If yes, in what area(s) has the change occurred?

3. Do you desire to grow spiritually in some “new” way? ☐ Yes ☐ No  
4. How would you describe your desire to grow spiritually right now?

5. Briefly describe spiritual exercises which you know enhance your spiritual awareness/relationship with God.

6. Do you know that MBTI can be used in spiritual formation/growth?  
☐ Yes ☐ No

7. Are you familiar with the term “Spiritual Discipline?”  
☐ Yes ☐ No ☐ Somewhat

8. Can you name any spiritual disciplines?

9. Have you ever used MBTI in your spiritual practices? ☐ Yes  
☐ No  
If yes, please describe.....

10. Are you familiar with the term “The Dark Night of the Soul?” ☐ Yes  
☐ No  
(If you answered No, you are finished, if Yes, please continue.)

Have you ever experienced a Dark Night of the Soul? ☐ Yes  
☐ No

At what age did you experience your Dark Night of the Soul? \_\_\_\_\_ years

*Thank you for taking the time to complete this questionnaire!*

## **APPENDIX D**

### **MBTI SPIRITUAL PROFILES AND EXERCISES**

This appendix contains 16 two-page sets of profiles and exercises that were sent to the participants according to their MBTI type.

## ENFJ Spirituality<sup>1</sup>

*Spirituality in the outer world of possibilities for people.*

Scripture: Jeremiah 29:11, Luke 1:37, Mark 9:23, Hebrews 13:8, Isaiah, Minor Prophets, Gospels, Philippians, Colossians, 1 Peter, 1 John. Approach to Bible – social, symbolic, personal, of-the-moment.<sup>2</sup>

Prayer: Augustinian Prayer.<sup>3</sup> Directed, reflective times for prayer. Prayer or meditation with and for the needs of people and community. Experiment with different forms/prayer book.

Worship: Design your own and other's worship experiences. Participate regularly. Find a community with regular Communion, strong liturgy and congregational singing.

Service: Through involvement with people, organizing to meet group needs. Working together to bring good to others. Motivating and leading people and organization toward the community mission and core values.

Study: Studying the lives of spiritual leaders for insight. Small group for authentically sharing their spiritual journeys. Determine the logical underpinnings of your values and beliefs in order to confirm what your heart already knows.

Soulwork through:

- Structured spiritual life, a basis for your commitment to others.
- Leading others in spiritual experiences.
- Meaningful interpersonal relationships.
- Exploring what your spiritual gifts are and using them. Trust your intuition and hunches.

Be thankful for:

- Your understanding of what matters most.
- Your friendly, warm, people-centered style.
- Your gifts of communication and creativity that allow you to advance human aspirations.
- Your passion for helping others become whole.

When life is difficult, find support by:

- Pulling inward and considering all the hopeful possibilities.
- Assessing what is most important and finding personal confirmation for your values system.
- Being direct with others about your views, letting them know where you stand.

To honor yourself and your pathway to God:

- Gather with kindred spirits for inspiration and understanding.
- Champion efforts to create the atmospheres for nurturing human potential you can so clearly envision.
- Determine the logical underpinnings of your values and beliefs in order to confirm what your heart already knows.

Trap: Avoiding expressions of negative feelings out of fear of disharmony – even with God.<sup>4</sup>

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Earle C. Page, *Finding Your Spiritual Path* (CAPT, Gainesville, FL, 1982).

<sup>3</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).



## Spiritual Exercises

Augustinian Prayer: “The key word to describe Augustinian Prayer is *transposition*. One uses *creative imagination* to transpose the words of Sacred Scripture to our situation today. One tries to imagine (intuit) what meaning the words of Scripture would have if Jesus Christ, or God the Father, or the Holy Spirit appeared and spoke them to us at this moment.

1. Read Philippians 4:4-13. “Rejoice in the Lord always. Dismiss all anxiety from your minds.” This is a difficult ideal to accomplish, yet a goal toward which we should constantly strive. Dialogue with Jesus about how you might come closer to this goal.
2. Read Hebrews 13:1-21. “Love your fellow Christians always.” Why should you show a special love to other members of your Christian community? Who might you love more than you do now? For whom do you not care? How can you change?
3. Other passages for using the Augustinian prayer technique: Isaiah 43:1-5, Hosea 2:16-22, John 14:1-16, Matthew 5:38-48, 7:1-5, 18:21-35, 25:31-46, Philippians 3:7-16, Isaiah 58:2-14, Micah 6:8, John 8:1-11, I Corinthians 13:4-8, Philippians 4:4-13, Hebrews 13:1-21, I Peter 3:8-13, I John 4:7-21.”
4. Read John 17 or Colossians 1:9-12 and imagine the words are being said specifically for you. Reread the words slowly, perhaps rewriting them. What specifics in your own petitions might these words address? What is your response to God who cares for you in these ways? Consider journaling your feelings as you consider the promises in these prayers.<sup>5</sup>
5. By declaring yourself a spiritual person, you may place yourself in situations of conflict. Clarify the values you wish to see reflected in your life. How does your spirituality support your values or the way you live your life? What value conflicts do you expect because of your spirituality? How can your being open to those conflicts inform and enrich your spirituality? Journal on the changes you want to make to bring your life more into line with your values.<sup>6</sup>
6. Ask someone you trust to comment on your spirituality by offering concrete and specific examples. What do they see as your strengths as a spiritual person? How can your gifts be developed further? Rejoice in having these attributes and consider what forms of soulwork might use them.
7. For the discipline of study: Imagine that you could invite any three spiritual giants to serve on a panel for discussion. Whom would you invite? What would you want to ask them? What could you explore together? What might you hope to discover? How could they be a stimulus for your soulwork?
8. If time and money were no object, what would you attempt to do or be? Envision yourself carrying out your dream. What would it be like? How would it fulfill you? How can you incorporate steps toward that fulfillment into your life right now?
9. Allow yourself at least 30 minutes alone with music that calls to your soul. Sit back with your journal, art, clay, tablet, computer (or walk with headphones) and let the music inspire you.

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<sup>4</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 48-49.

<sup>5</sup> Definition and Exercises 1-4, Michael and Norrissey, *Prayer and Temperament*, 65-68.

<sup>6</sup> Exercises 5-9, Hirsh and Kise, *Soultypes*, 95-98, 194-197.

## ENFP Spirituality<sup>1</sup>

*Spirituality in the outer world of activities and possibilities for people.*

Scripture: Philippians 4:8, the Psalms, Isaiah, Song of Songs, Luke and John. Approach to Bible – social, symbolic, personal, of-the-moment.<sup>2</sup>

Prayer: Augustinian Prayer<sup>3</sup> Spontaneous Prayer. Talk with God while viewing art, listening to music, experiencing nature. Place physical reminders for prayer - note on mirror, microwave etc. Spontaneous prayer prompted by symbolic reminders. Use guided imagery. Read, pray, meditate regularly. Keep a spiritual journal and regularly review past entries.

Worship: Music, engaging stories, drama, other artistic expressions. Plan new forms of liturgy, litanies, corporate prayers. Retreat in nature.

Service: Humanitarian projects, mission trips. Vary the routine.

Study: Learn! Take up a new course. Engage in free-ranging discussion in a group. Determine a personal philosophy that synthesizes life's blessings and tragedies. Tap diverse spiritual resources – books, films, insights from other faiths.

Soulwork through:

- Openness in faith and practice is essential. Being a catalyst for change – self and others.
- Seeking out spiritual community for the relationships – interact with people!
- Seeking opportunities to speak, teach, perform or take charge of new endeavors.
- Beliefs should be explored and examined before being accepted. A continual search for philosophies, exploring the inexplicable, experiencing the new or unfamiliar, all in the quest for deeper understanding.

Be thankful for:

- Your enthusiasm for all the wonderful possibilities that exist in the world.
- Your imagination and insights. Your resourcefulness and optimism.
- Your emphasis on striving to be all you can be.

When life is difficult, find support by:

- Quieting down, removing the busy distractions from life. Determine needs and priorities.
- Allowing yourself to rest to nurture your soul. Focus on what is truly of value to you.
- Slow your pace and create space for soulwork. Learn to say no.

To honor yourself and your pathway to God:

- Give free reign to your imagination as you find creative options for soulwork.
- Develop your own spiritual philosophy from the many avenues you explore.
- Carve out small amounts of time alone for reflection or prayer to listen for God's voice.

Trap: Being attracted to the newest, latest, most attractive spiritual experience, movement or leader.<sup>4</sup>

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Earle C. Page, *Finding Your Spiritual Path* (CAPT, Gainesville, FL, 1982).

<sup>3</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>4</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 46-47.

## Spiritual Exercises<sup>5</sup>

Augustinian Prayer: “The key word to describe Augustinian Prayer is *transposition*. One uses *creative imagination* to transpose the words of Sacred Scripture to our situation today. One tries to imagine (intuit) what meaning the words of Scripture would have if Jesus Christ, or God the Father, or the Holy Spirit appeared and spoke them to us at this moment.

1. Read Ephesians 3:14-21. Change the pronouns from the second person (you) to the first person (me). Write out the new prayer so that it is a prayer for yourself. Then read it aloud several times. Recite it slowly; put as much meaning into the words as you can. Try to savor every word and phrase. What changes in your present attitude does this prayer suggest to you?

2. Read Colossians 3:12-17. “Whatever you do, do it in the name of the Lord Jesus.” Pick out one of the virtues suggested here, one you would like to attain and talk to Jesus about it.

3. Read Isaiah 54:4-14 slowly several times. Try to imagine God the Father saying these words to you. What meaning might they have?

4. Other passages for using the Augustinian prayer technique: Isaiah 43:1-5, Hosea 2:16-22, John 14:1-16, Matthew 5:38-48, 7:1-5, 18:21-35, 25:31-46, Philippians 3:7-16, Isaiah 58:2-14, Micah 6:8, John 8:1-11, I Corinthians 13:4-8, Philippians 4:4-13, Hebrews 13:1-21, I Peter 3:8-13, I John 4:7-21.”

5. Read John 17 or Colossians 1:9-12 and imagine the words are being said specifically for you. Reread the words slowly, perhaps rewriting them. What specifics in your own petitions might these words address? What is your response to God who cares for you in these ways? Consider journaling your feelings as you consider the promises in these prayers.

6. Read the prayer of St. Francis of Assisi, “Lord Make Me an Instrument of Your Peace and make it your own petition. To what situations does it apply in your life? On which aspect (faith, joy, understanding, etc) do you most want to concentrate on? How will you do that?

7. For the discipline of simplicity: Take a hard look at your possessions, activities, serving roles and forms of soulwork. Which feed your soul? Which prevent you from experiencing the things you value more? Which do you try to do so ‘perfectly’ that they block your joy? Which truly add to your spirituality?

8. For the discipline of celebration: In addition to birthdays, anniversaries, and holidays, take time to honor and enjoy the important relationships. Make sure you tell others how they have encouraged you. Ponder how empty your life would be without specific people. Then find ways to celebrate and give thanks for these people. Find time to spend with them. Write out a prayer specifically for them (and let them see it). Give a gift to charity in their name or otherwise honor them and their relationship to you.

9. What styles of music or specific songs speak to the longings of your heart? Record onto CD or MP3 several inspiring songs that remind you of the joys of your spiritual walk.

10. Reflect on your past relationships. How have they aided your soulwork? Where have they hindered your spirituality? What key learning have you obtained in these relationships?<sup>6</sup>

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<sup>5</sup> Exercises 1-3: Michael and Norrissey, *Prayer and Temperament*, 65-68.

<sup>6</sup> Exercises 4-8: Hirsh & Kise, *Soultypes*, 194-198.

## ENTJ Spirituality<sup>1</sup>

*Spirituality in the outer world of objectivity and possibilities.*

Scripture: 1 John 3:18, Psalms, Isaiah, Ecclesiastes, all Gospels, especially John's, Acts.

Prayer: Thomistic Prayer.<sup>2</sup> Use structured prayer that shows logical, consistent development. Seek opportunities to lead prayer. Tap into spiritual longings through meditation and reflection.

Worship: Seek strong community experiences with congregational singing. Listen to religious music while driving, bathing etc. Seek congregational singing, charismatic prayer

Service: Practical outreach work that involves one-to-one contact, listening to the needs and feelings of those who require direct help. Long-range planning and envisioning future-oriented ideas. Bringing order out of chaos, stepping into voids requiring leadership and vision.

Study: Rigorous study, debating and discussing with others in order to clarify the principles of your faith. Reading journals with the latest findings and advances in science to find patterns, insights, or ideas that aid in 'cracking the code' of our existence in a way that strengthens your belief in something beyond your concrete experience.<sup>3</sup>

Soulwork through:

- Commitment to a particular way of being. Belief in the interconnectedness of all things.
- Knowing that you have accomplished something that matters in your life.
- Plenty of sleep for an active dream life through which the Holy Spirit can communicate.
- Spending time in places of grandeur – cathedrals, forests, oceans, deserts.
- Intellectual connections between faith and science, art or philosophy.

Be thankful for:

- Your mind that sees solutions and strategies where others see turmoil.
- Your quest for truth and clarity, adding insights to each endeavor.
- Your commitment to excellence in everything you undertake.
- The way you lead people toward well-defined goals.

When life is difficult, find support by:

- Taking time out to explore alternative possibilities and solutions.
- Discovering what matters most to you and to those you value.
- Considering the experiences of others and asking for their help.

To honor yourself and your pathway to God:

- Satisfy your need to know – your desire to understand our universe and our Creator.
- Define and accept a logical basis for what you take on faith – be able to intellectualize this intangible part of our being.
- Find ways to bring your soulwork to bear on your relationships with others and with God.

Trap: Becoming too reliant on self, not benefitting from the experiences and thoughts of others.

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>3</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 56-57.

## Spiritual Exercises

Thomistic Prayer: “In this type of prayer, one takes a virtue or fault or theological truth and ‘walks around it’, studying it from every possible angle. To enable one to get a full grasp on the topic chosen for Thomistic Prayer, it is recommended that one *uses* the seven auxiliary questions: *What, Why, How, Who, Where, When, With what helps* and applies each of them to the Scripture Reading or topic selected.”<sup>4</sup>

1. Read Mark 8:34-38. Doctrine of the Cross. What does Jesus mean when he insists that in order to be his disciple we must take up our cross and follow him? What are the crosses in your life. Are you carrying them in the same way that Jesus carried his cross to Calvary? What do you need to change in your present attitude toward your crosses?

2. Read Matthew 5:20-26 and John 2:13-17. What is the difference between the anger of Jesus and the anger which Jesus condemns? Why is anger so wrong that Jesus equates it with the command against killing? Thomas Aquinas defines anger as the desire to attack violently anyone who poses a threat to something we consider valuable. What about self-defense of our country, our family, ourselves? How far are we justified to go? Is the anger you sometimes feel a justifiable anger or the kind that Jesus condemns? What does one do about one’s anger?

3. Read Matthew 10:39. What does Jesus mean by these words? What do you need to do in your life to put Jesus’ concerns ahead of your own? How does self-discipline enable you to ‘discover who you really are’? Who are you really? What is your primary purpose on earth? Is it to satisfy yourself or fulfill some God-given destiny? What is God asking of you?

4. Additional Scriptures with which to use the seven auxiliary questions of Thomas Prayer: Luke 1:26-38, 39-46; Matthew 5:23-24; Matthew 6:19-25, 26-34; Matthew 13:44-46; Mark 10:35-45; Matthew 11:29, Luke 14:7-11, 1 Corinthians 4:7 (the virtue of humility); Mark 5:10, Acts 13:48 (the fault of envy); Philippians 2:4-8; James 2:14-26 (the virtue of charity).

5. For the discipline of study: Imagine that you could invite any three spiritual giants to serve on a panel for discussion. Whom would you invite? What would you want to ask them? What could you explore together? What might you hope to discover? How could they be a stimulus for your soulwork?

6. With whom do you share your dreams and disappointments? Is there someone who will be trustworthy yet will challenge you if needed? Risk sharing your ideas for growth and change. As you converse, how do you feel? Excited? Confident? How can this person serve as a springboard to help you to make your dreams become reality?

7. Set aside time to listen to music that frees your mind from analysis – instrumentals or songs in a language you don’t speak. Perhaps record several of these on a CD so that you can have uninterrupted music for soulwork while relaxing in a sacred spot.

8. Take a risk. Venture into an area of spirituality where you have no experience and are therefore not an expert. Sometimes by opening yourself to areas where you have no established competency, you can relinquish a possibly tight rein of control.<sup>5</sup>

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<sup>4</sup> Definition and Exercises 1-4, Michael and Norrisey, *Prayer and Temperament*, 88-90.

<sup>5</sup> Exercises 5-8, Hirsh and Kise, *Soultypes*, 95-97, 145-148.

## ENTP Spirituality<sup>1</sup>

*Spirituality in the outer world of challenges and possibilities.*

Scripture: Philippians 3:12, Psalms, Wisdom, John, I John, Ephesians, Colossians, Hebrews.

Prayer: Thomistic Prayer.<sup>2</sup> Prayer or meditation in community. Spontaneous spiritual life, as perceptions or needs arise. Hymn – God Be in My Head and in My Understanding.

Worship: Joining with others for soulwork and in novel spiritual practices. Variety and spontaneity. Design new avenues, worship formats, traditions or rituals for soulwork. Engaging music, drama, stories, and other artistic expressions.

Service: Service through actions to make things better for people, organizations or the natural world. Joining in major efforts to improve life for all.

Study: Challenging, intellectually vigorous Bible studies. Studying how faith should influence major issues. Use reason as a basis for thought and reflection.

Soulwork through:

- Living the spiritual life with optimism and hope.
- Enjoying insights, imagination, creativity, novelty, for things seen and unseen.
- Learning through synchronistic interaction between ideas, occurrences, people, and scholarship.
- Seeing applications for future possibilities, meaning, growth, and change.
- Gaining spiritual insights by observation, study or debate.
- Seeing applications for standards of accountability and structures for fairness and order.
- Learning through exploration of the ‘thorny’ questions of life.

Be thankful for:

- Your energy and enthusiasm for life’s challenges.
- Your creative and innovative vision. Your ability to see patterns and find solutions.
- The way you can synthesize divergent ideas.

When life is difficult, find support by:

- Prioritizing your many options and concluding which best meet your life principles.
- Cutting out distractions and allowing space for reflection and solitude.
- Paying attention to and living within those rules and guidelines that you know are important to you. Learn to say no and stick with it.

To honor yourself and your pathway to God:

- Seek answers, question the pat solutions, and discover the spiritual truths of this world.
- Pay attention to *what is* and value reality for the evidence and richness it brings to your spiritual journey.
- Dedicate time for your spiritual practices and life.

Trap: Competitiveness with self and others.<sup>3</sup>

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>3</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 54-55.

### Spiritual Exercises:

Thomistic Prayer: “In this type of prayer, one takes a virtue or fault or theological truth and ‘walks around it’, studying it from every possible angle. To enable one to get a full grasp on the topic chosen for Thomistic Prayer, it is recommended that one *uses* the seven auxiliary questions *What, Why, How, Who, Where, When, With what helps* and applies each to the topic selected.”

1. Read Mark 8:34-38. What does Jesus mean when he insists that in order to be his disciple we must take up our cross and follow him? What are the crosses in your present life? Are you carrying them in the same way that Jesus carried his cross to Calvary? What do you need to change in your present attitude toward your crosses?

2. Read Matthew 6:26-34. Study carefully each verse of Jesus’ teaching about Divine Providence. With what of it do you agree? What do you consider not applicable to your present way of life? What justification can you make for the verses you are unwilling to accept literally? What changes do you need to make in your life in order to follow Christ’s teachings here?

3. Read Mark 10:35-45 carefully. Notice that Jesus in no way condemns ambition but simply teaches the disciples that their desire to be first should be in the area of humble service to others. ‘Whoever wants to rank first among you must serve the needs of all.’ Do you have this kind of ambition? What do you need to change in your present way of life in order to do a better job of serving others? How might you, like Jesus, give your life in ransom for others?

4. Additional Scriptures for use of Thomistic Prayer: Luke 1:26-38, 39-46; Matthew 5:23-24; Matthew 6:19-25, 26-34; Matthew 13:44-46; Matthew 11:29, Luke 14:7-11, 1 Corinthians 4:7 (humility); Mark 5:10, Acts 13:48 (envy); Philippians 2:4-8; James 2:14-26 (charity).<sup>4</sup>

5. For the discipline of study: Imagine that you could invite any three spiritual giants to serve on a panel for discussion. Whom would you invite? What would you want to ask them? What could you explore together? What might you hope to discover? How could they be a stimulus for your soulwork?

6. For the discipline of simplicity: The minds of many intuitive types are easily distracted from soulwork. What are your major distractions? Involvement in too many good causes? Interest in too many subjects? If less is more, then imagine what your work, family, emotional well-being, and leisure time might gain from ridding yourself of some of those distractions and adding time for soulwork.

7. Envision yourself ten or twenty years from now. Will you be pleased with what you are doing or whom you have become? If so, what do you need to do now to make your future a reality? If not, how can you work to modify your life now? How do you think your future self would regard your current activities?

8. With whom do you share your dreams and disappointments? Is there someone who will be trustworthy yet will challenge you if needed? Risk sharing your ideas for growth and change. As you converse, how do you feel? Excited? Confident? How can this person serve as a springboard to help you to make your dreams become reality?<sup>5</sup>

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<sup>4</sup>Definition and Exercises 1-4, Michael and Norrissey, *Prayer and Temperament*, 88-90.

<sup>5</sup> Exercises 5-8, Hirsh and Kise, *Soultypes*, 95-98.

## ESFJ Spirituality<sup>1</sup>

*Spirituality in the outer world of people and experience.*

Scripture: I Cor 10:33, Psalms, the historical books of the Old Testament, the Gospels, Acts, James and I John. Approach to Bible: Social, practical, literal, personal, immediate, systematic.<sup>2</sup>

Prayer: Ignatian Prayer.<sup>3</sup> Use a book of prayer. Keep a spiritual journal. Practice the skill of *listening* in *Lectio Divina* or simple Scripture reading. Prayer or meditation in the moment, or with and for the needs of people and community. Prayer is not formal and routine but warm and personal and congruent with current state of being.

Worship: Participate regularly. Design your own and others' worship experiences. Retreats emphasizing fellowship. Use candles, music, pictures or nature to aid in spiritual practices.

Service: Working together to bring good to others – service is key. Action! Organizing to meet group needs. A conscious effort to look for God's presence in the action of others.

Study: Group Bible study with applications to daily life. Reading/hearing accounts of God in the lives of others. Engage in academic course work and studying sacred texts or world religions to increase your world view and add to the richness of your faith.<sup>4</sup>

### Soulwork through

- Meaningful interpersonal relationships.
- Seeing God in projects such as craft work, balancing the checkbook or housework.
- Delighting in the senses – what can be heard, touched, smelled or tasted.
- Making time for daily or special spiritual rituals and traditions.
- Join with friends in nature or intimate settings to discuss topics of faith and spirituality.

### Be thankful for:

- Your ability to befriend and care for people. Your warm and enthusiastic manner.
- Being in tune with feelings of others and knowing what is important in life.
- The way you invite others in so you can all join in serving the common good.

### When life is difficult find support by:

- Finding space and quiet time to reflect on the facts of the situation.
- Realizing your personal limitations and what is beyond your control.
- Assessing what you value, what is most important for your life, before choosing to serve.
- Talk through spiritual issues with a trusted spiritual adviser or friend.

### To honor yourself and your pathway to God:

- Develop a few intimate 'spiritual friendships' for deep conversations and examinations.
- Celebrate yourself, others, and the beauty in the universe as expressions of the Divine.
- Explore what your logical mind can add to your heartfelt soulwork.

Trap: Focusing on others first, forgetting to 'analyze' what is truly important to you.

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<sup>2</sup> Earle C. Page, *Finding Your Spiritual Path* (CAPT, Gainesville, FL, 1982).

<sup>3</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>4</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 41.



## Spiritual Exercises

Ignatian Prayer: “The purpose of Ignatian Prayer is to try to make the Gospels or Scripture scenes become so alive and real to that we can make a personal application of the teaching or message. We try to project ourselves into the original events so that we become a part of them.”<sup>5</sup>

1. Read Luke 10:38-42. Imagine yourself a friend and fellow villager of either Mary, or Martha, or Lazarus. You happen to meet one of them in the village and you are told that Jesus of Nazareth is coming to visit in Bethany. You express an interest in meeting him, and you are invited to come the next evening to have dinner with them and Jesus. Close your eyes and try to relive in your imagination, with as many vivid details as you can, what your meeting and the ensuing conversation with Jesus would be like. Draw some practical fruit from it.

2. Read John 21:1-19 very carefully to remember all the details. Imagine you are Peter. Close your eyes and relive the scene in your imagination. Try to capture your feelings when Jesus asks you three times, ‘Do you love me?’ Then answer the way you would want to answer rather than merely repeat what Peter said. When Jesus tells you: ‘Follow me,’ try to imagine what that might mean in the immediate future of your present life.

3. Read Luke 10:25-37. Imagine yourself, as the priest who passes by on the other side of the road. What reasons could you give for refusing to get involved? Then imagine yourself as the person who fell among the robbers and who was left half-dead. What might you think as you see people pass you by and refuse your cries for help? Thirdly, imagine yourself as the Good Samaritan. Envision situations today where you could be a Good Samaritan to others in need.<sup>6</sup>

4. What could you add to your soulwork that would engage your senses? If you write, try brightly colored pens. Buy a special notebook for journaling. Burn a distinctive candle. Drink a favorite coffee or tea. Do the outdoor activity that draws you to your soul.

5. For the discipline of simplicity: Take a hard look at your possessions, activities, serving roles and forms of soulwork. Which feed your soul? Which prevent you from experiencing the things you value more? Which truly add to your spirituality?

6. For the discipline of celebration: In addition to birthdays, anniversaries, and holidays, take time to honor and enjoy the important relationships. Make sure you tell others how they have encouraged you. Ponder how empty your life would be without specific people. Then find ways to celebrate and give thanks for these people. Find time to spend with them.

7. What styles of music or specific songs speak to the longings of your heart? Record onto CD or MP3 several inspiring songs that remind you of the joys of your spiritual walk.

8. Reinvestigate your spiritual history, roots or rituals. Look at the creeds, prayers or other components of the spiritual tradition you embrace. Which ones might you add to your current soulwork? Which ones could be refreshed? Which ones could be replaced to make time for something more meaningful to you?<sup>7</sup>

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<sup>5</sup> Michael and Norrissey, *Prayer and Temperament*, 50.

<sup>6</sup> Exercises 1-3: Michael and Norrissey, *Prayer and Temperament*, 53-54.

<sup>7</sup> Exercises 4-8: Hirsh & Kise, *Soultypes*, 50-51, 194-195.

## ESFP Spirituality<sup>1</sup>

*Spirituality in the outer world of events and people.*

Scripture: Daniel 3:26-90, Proverbs 17:22, Matthew 6:34, the Gospels. Approach to the Bible – social, practical, literal, personal, immediate, of-the-moment.<sup>2</sup>

Prayer: Franciscan Prayer.<sup>3</sup> Join a prayer group. Participate in a prayer vigil. Practice spontaneous prayers of praise and gratitude. Prayer/meditation in the moment, as an event, need or blessing occurs. Use external elements such as lighted candles, icons, incense etc.

Worship: Vibrant, joyful, spiritual gatherings. Retreat that has practical activities such as painting, clay work or crafts.

Service: Assisting those who need help in direct, practical ways. Visiting the sick or elderly or helping in emergencies. Projects of a short-term basis. Service through action.

Study: Bible study for practical applications, with a group. Reading biographies of the faithful.

Soulwork through:

- Looking for concrete experiences of God in daily life.
- Having ‘play’ time with a group, doing activities and nature and being with others.
- Spontaneous spiritual life – happiness in the midst of the celebration of life.
- Spending time in the company of trusted, close friends to talk about our faith journeys to see and understand how God works.
- Not expecting your spiritual practices to be more organized and regular than you are naturally. But not neglecting time for God and spirit-filled matters.

Be thankful for:

- Your enjoyment of each new day and the fresh wonders it brings.
- The varied ways you offer practical help to others.
- The enthusiasm you add to each endeavor and to those around you.
- Your openness to exploring, experimenting, and experiencing spirituality in different ways.

When life is difficult, find support by:

- Seeking support from those who know you well.
- Reserving some time so that you will have renewed energy for yourself as well as for others.
- Focusing on the unseen, those inexplicable aspects of our lives.

To honor yourself and your pathway to God:

- See God in the here and now by experiencing the Creator in all of creation.
- Connect with others to join in celebrating our spiritual journeys.
- Being comfortable with listening to your dreams and hopes for the future.

Trap: Trying to help everyone at the same time.<sup>4</sup>

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<sup>4</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 38- 39.

## Spiritual Exercises<sup>5</sup>

Franciscan Prayer: Franciscan prayer makes full use of the five senses and is flexible and free-flowing. Their work is their prayer. For a prayerful SP, thoughts of God predominate every waking moment. They like spontaneous prayer.

1. Read Daniel 3:26-90. Spend half an hour composing your own canticle of praise of God for all the beauties of His creation. Include the beauties of the inner world of the Spirit, of one's own nature, of friends, as well as of the physical world.
2. Read aloud Francis Thompson's poem, "The Hound of Heaven." Try to identify with as much of it as you can. How has God pursued your soul like a hound that never gives up? How have you tried to shake off his pursuit of you? What do you need to do now to surrender yourself completely to him and his will? Read once again the pertinent stanzas of the poem.
3. Praise and thank God for all the good qualities you find in yourself. How can you more fully develop these good qualities?
4. Go outside; look for two trees: one which resembles the kind of person you would like to be or your goal in life, another which expresses in some way the kind of person you see yourself to be now. Decide what you need to do in order to change from the way you now are to the way you would like to be or the way God would like you to be.
5. Make two lists: the things you *have* to do for other people and the things you do for others that bring you *joy*. If your first list is too long, put a star by those tasks that someone else could do, a check by those that you feel inadequate in handling, and a diamond by those where you struggle to love the people you serve. What patterns arise? Is your life in balance? Evaluate all these tasks to see how they fit with your personal values and needs. What changes could be made? Then, find time for self-care: reaffirm your gifts, allow yourself to exercise and eat healthfully, take a nap – and affirm for yourself that this is indeed soulwork. Notice the energy you have for your mind and your body as you work to be a better steward of *yourself*. Remember at times to allow others the chance to serve you.
6. For the discipline of celebration: In addition to birthdays, anniversaries, and holidays, take time to honor and enjoy the important relationships. Make sure you tell others how they have encouraged you. Ponder how empty your life would be without specific people. Then find ways to celebrate and give thanks for these people. Find time to spend with them. Write out a prayer specifically for them (and let them see it). Give a gift to charity in their name or otherwise honor them and their relationship to you.
7. What styles of music or specific songs speak to the longings of your heart? Record onto CD or MP3 several inspiring songs that remind you of the joys of your spiritual walk.
8. Find a friend (or two or three) who enjoys your favorite activity. Brainstorm how you might engage in the activity more regularly together. As you golf, fish, walk, work on crafts, cook, stargaze, garden and so on, be aware of your sense of gratitude for what God provides.<sup>6</sup>

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<sup>5</sup> Exercises 1-4: Michael and Norrissey, *Prayer and Temperament*, 65-68.

<sup>6</sup> Exercises 5-8: Hirsh & Kise, *Soultypes*, 49-52, 194-198.

## ESTJ Spirituality<sup>1</sup>

*Spirituality in the outer world of principles and actions.*

Scripture: I Timothy 4:15, Matthew, Exodus, James Isaiah, Acts, Psalms, James. Approach to Bible – social, practical, literal, analytical, abstract, systematic.<sup>2</sup>

Prayer: Ignatian Prayer.<sup>3</sup> Belong to a prayer group. Blend prayer with everyday activities – driving, exercising, reading newspapers, in the moment. (Don't consider yourself inadequate!) Enjoy nature. Keep a prayer journal.

Worship: Regular Sunday worship with unchanging liturgy and weekly Communion/Eucharist. Retreats, rallies and other spiritual gatherings. Practice introspection, meditation and contemplation within worship.

Service: Leading pragmatic volunteer efforts. Define principles, then purpose, then evaluate whether a service opportunity is both important and effective. Run a committee, chair a project.

Study: Structured Bible study with others. Seek intellectual challenge and critical thinking. Leading people and processes toward tangible accomplishments and goals in a responsible, methodical way to make the most of a situation, task or plan. Seek “hard” issues which are both practical and philosophical.

Soulwork through:

- Uncovering truth and seeking justice through objective and efficient problem solving.
- Questioning and critiquing all matter of things spiritual.
- Moving quickly toward accomplishing practical and necessary tasks.
- Connecting soulwork to the logical, analytical and objective.

Be thankful for:

- Your orientation toward fairness and justice.
- Your sense of order and responsibility.
- Your ability to lead others to accomplish goals.
- The decisiveness and reasoning you bring to problem solving.

When life is difficult, find support by:

- Focusing on what truly matters to you, both now and for eternity.
- Embracing instead of avoiding your emotions, realizing that feelings can enrich your life.
- Taking time alone to ensure that *all* your needs are met.

To honor yourself and your pathway to God:

- Find tangible ways to incorporate the spiritual life into your daily life.
- Use your organizational gifts to be a part of something that matters, value the intangible – your relationships and other areas that give meaning to life.

Trap: Forgetting to consciously pursue spiritual matters; getting caught up in either the fellowship or social action of your spiritual community.<sup>4</sup>

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Earle C. Page, *Finding Your Spiritual Path* (CAPT, Gainesville, FL, 1982).

<sup>3</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

## Spiritual Exercises

Ignatian Prayer: The Ignatian Method is to place oneself in the Biblical scene and to become a part of it by way of imagination. Ignatius suggests that we try to imagine what we might see and hear, and what the persons in the scene might be doing. The ten points given by Ignatius are: 1) Choice of topic 2) Preparatory Prayer 3) Composition of Place 4) Petition for Special Grace Needed 5) See and Reflect 6) Listen and Reflect 7) Consider and Reflect 8) Draw Some Practical Fruit 9) Colloquy with God the Father or Jesus Christ 10) Close with the Lord's Prayer.

1. You are one of the two disciples on the road to Emmaus (Luke 24:13-35) on Easter Sunday afternoon. Close your eyes after reading the Scripture and try to relive the whole scene from beginning to end. Draw some spiritual fruit from the experience. For example, invite Jesus to stay with you.

2. Read Luke 10:25-37, the parable of the Good Samaritan. Imagine yourself, first of all, as the priest who passes by on the other side of the road. What reasons could you give for refusing to get involved? Then imagine yourself as the person who fell among the robbers and who was left half-dead by the side of the road. What might you think as you see people pass you by and refuse your cries for help? Thirdly, imagine yourself as the Good Samaritan. Try to envision some situations today where you could act as a Good Samaritan to others in trouble.

3. Read Mark 9:14-29. Imagine yourself as the father of the possessed boy and apply the conversation between Jesus and the father to your own situation. Instead of an afflicted son, imagine the affliction is some fault of yours which has resisted cure. Bring this affliction to Jesus and ask him to cure it.

4. Other passages for Ignatian Prayer: Luke 10:38-42; Luke 7:36-50; Luke 4:1-13; Mark 8:27-38; Mark 14:32-42; Mark 10:46-52; John 21:1-19; Mark 10:17-31; Luke 15:11-32.<sup>5</sup>

5. For the discipline of simplicity: Examine your life to determine what things bring joy. What things take away joy? What simple pleasures are you missing or no longer able to do? How can you bring those pleasures back into your life?

6. Think of someone whose spirituality you would like to emulate. How is your spirituality like or not like theirs? What kinds of soulwork do they practice? What practices appeal to you? How can you add these practices to your own life?

7. Turn your refrigerator or scrapbook into a place to record your blessings. Add pictures of friends and families, tickets from events, particularly meaningful greeting cards, or copies of expressive poems or sayings. As occasional soulwork, gaze at or page through these reminders and offer thanks.

8. George Fox, founder of the Religious Society of Friends (Quakers), implored us to "Do rightly, justly, truly, holily, equally to all people in all things; and that is according to that of God in everyone, and the witness of God, and the wisdom of God, and the life of God in yourselves." Try each day to perform one act that restores justice, applies fairness or does right by another.<sup>6</sup>

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<sup>4</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 33.

<sup>5</sup> Definition and Exercises 1-4: Michael & Norrissey, *Prayer and Temperament*, 51, 53-57.

<sup>6</sup> Exercises 4-7: Hirsh & Kise, *Soultypes*, 50-52, 145-148.

## ESTP Spirituality<sup>1</sup>

*Spirituality in the outer world of events and adventure.*

Scripture: Matthew 7:24, Daniel 3:26-90, Psalms of Praise, Matthew, Mark, John.

Prayer: Franciscan Prayer.<sup>2</sup> Pray while working, driving etc. Spontaneous prayers and songs throughout the day – combine soulwork with daily activities. Experiential prayer – labyrinths, rituals such as Stations of the Cross. Activities in nature, often with friends. Practice meditation in the moment.

Worship: Active/regular participation in informal settings. Visit a charismatic congregation/change worship experience. Spirituality through relationships.

Service: Volunteering to make a tangible difference. Meeting practical needs in the most proficient way. Reminding others of the joys in this life.

Study: Regular classes, small groups. Talk openly about the difference faith makes, especially when facing struggles.

Trap: Spending too much time in activities, too little time in reflection.<sup>3</sup>

Soulwork through:

- Carving out time for the spiritual – don't get drawn into the immediacies of life.
- Looking for like-minded – those who appreciate the lighter side of the spiritual journey.
- Looking for adventures and activities that become spiritual in the moment.
- Setting goals and determining how they might be achieved.
- Clarifying what matters most to you.
- Reordering your priorities and reflecting on whether you are living by your principles.

Be thankful for:

- Your love of this life. Your realistic grasp of situations.
- Your resourcefulness and quick responsiveness.
- The way you can catch the joys of the moment.

When life is difficult, find support by:

- Making time to pause and reflect.
- Envisioning the future with positive expectations.
- Assessing your true priorities.

To honor yourself and your pathway to God:

- Search for ways to integrate soulwork and the activities you enjoy.
- Seek the company of others who find spirituality in the midst of life.
- Retreat, if only rarely, to give your spiritual side the attention it needs.
- Don't get stuck by longing for intangible, direct proof of the unseen.
- Carve out time for the spiritual – don't get drawn into the immediacies of life.

Trap: Spending too much time in activities, too little time in reflection.

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>3</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997).

## Spiritual Exercises<sup>4</sup>

Franciscan Prayer: Franciscan prayer makes full use of the five senses and is flexible and free-flowing. Their work is their prayer. For a prayerful SP, thoughts of God predominate every waking moment. They like spontaneous prayer.

1. Read Daniel 3:26-90. Spend half an hour composing your own canticle of praise of God for all the beauties of His creation. Include the beauties of the inner world of the Spirit, of one's own nature, of friends, as well as of the physical world.
2. Read aloud Francis Thompson's poem, "The Hound of Heaven." Try to identify with as much of it as you can. How has God pursued your soul like a hound that never gives up? How have you tried to shake off his pursuit of you? What do you need to do now to surrender yourself completely to him and his will? Read once again the pertinent stanzas of the poem.
3. Think of the person that you least like of all your acquaintances. Try to see something of God's goodness, love, life, truth beauty in that person. What might you do to foster and increase the presence of God in that person? Prayer is always a way to help another.
4. Write a letter of consolation or condolence to someone who has lost a dear friend in death or who is presently suffering some tragedy in his/her life. Be sure to talk about God in the letter and close with a prayer, perhaps Ephesians 3:14-21.
5. For the discipline of simplicity: Examine your life to determine what things bring joy. What things take away joy? What simply pleasures are you missing or no longer able to do? How can you bring those pleasures back into your life?
6. *Sensing* soulwork includes tangible acts of help or service to others or projects. At the end of the day, pause to reflect on or write down all of the tasks you have completed or the help you have been able to give to other people. Be thankful that you see what needs to be done.
7. Think of someone whose spirituality you would like to emulate. How is your spirituality like or not like theirs? What kinds of soulwork do they practice? What practices appeal to you? How can you add these practices to our own life?
8. Turn your refrigerator, bulletin board or scrapbook into a place to record your blessings. Add pictures of friends and families, tickets from events, particularly meaningful greeting cards, or copies of expressive poems or sayings. As occasional soulwork, gaze at or page through these reminders and offer thanks.
9. George Fox, founder of the Religious Society of Friends (Quakers), implored us to "Do rightly, justly, truly, holily, equally to all people in all things; and that is according to that of God in everyone, and the witness of God, and the wisdom of God, and the life of God in yourselves." Try each day to perform one act that restores justice, applies fairness or does right by another.<sup>5</sup>
10. Record several of your favorite and familiar songs that speak to your soul onto a CD or MP3 so that you can have uninterrupted music for soulwork.

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<sup>4</sup> Definition and Exercise 1-4: Michael & Norrissey, *Prayer and Temperament*, 69-78.

<sup>5</sup> Exercises 5-10: Hirsh & Kise, *Soultypes*, 50-52, 145-148.

## INFJ Spirituality<sup>1</sup>

*Spirituality in the inner world of ideas and possibilities.*

Scripture: 1 Thessalonians 5:11, Isaiah, Hosea, Psalms, the Gospels, Pauline Epistles.

Prayer: Augustinian Prayer.<sup>2</sup> Prayer or meditation in solitude, speak with God from the heart.

Journaling, collect poems, sacred readings or meaningful quotes. Don't expect routine.

Worship: Using creative imagery to make Scripture come alive. Hymns – “Lord of the Dance” and “Every Star Shall Sing a Carol” by Sidney Carter, and “And Can It Be.” Help create new programs or opportunities.

Service: Through conceiving paradigms, envisioning and organizing the structures for change.

Finding creative ways for people to accomplish tasks while making the process enjoyable.

Putting faith into action through hands-on service, mission or other ways which require a sacrifice of time.

Study: In-depth study of Scripture and/or religious issues in a group or studying sacred texts on own to understand how the situations and precepts apply to your life.

Soulwork through:

- Musing with God about what could be different or might be in store.
- Structured and special times set apart expressly for spiritual matters.
- Practicing spiritual activities that actively engage the imagination – creative writing about sacred stories, listening to music which allows free reign for dreams and ideas, or keeping a faith diary.
- Considering all of life “sacred,” looking for God at work, in novels and newspapers, in the events of the day and in the people you know.

Be thankful for:

- Your creativity that allows you to envision different solutions.
- Your optimism in trying circumstances. The way you can communicate to others.
- Your ability to help people recognize their potential

When life is difficult, find support by:

- Realizing that it's ok to seek help.
- Finding a listening ear so that you can discern your feelings.
- Assessing the details and tasks, giving away what you cannot handle.

To honor yourself and your pathway to God:

- Find creative ways to engage your imagination.
- Create space for yourself to be alone with your thoughts, prayers or musings.
- Notice the spiritual in the details of creation.

Trap: Trying to work things out alone, being hesitant or afraid to ask for help.

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), or Hirsh & Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 42-43, except where noted.

<sup>2</sup> Chester P. Michael and Marie C. Norrisey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).



## Spiritual Exercises

Augustinian Prayer: “The key word to describe Augustinian Prayer is *transposition*. One uses *creative imagination* to transpose the words of Sacred Scripture to our situation today. One tries to imagine (intuit) what meaning the words of Scripture would have if Jesus Christ, or God the Father, or the Holy Spirit appeared and spoke them to us at this moment.

1. Read Philippians 4:4-13. “Rejoice in the Lord always. Dismiss all anxiety from your minds.” This is a difficult ideal to accomplish, yet a goal toward which we should constantly strive. Dialogue with Jesus about how you might come closer to this goal.
2. Read Hebrews 13:1-21. “Love your fellow Christians always.” Why should you show a special love to other members of your Christian community? Who might you love more than you do now? For whom do you not care? How can you change?
3. Other passages for using the Augustinian prayer technique: Isaiah 43:1-5, Hosea 2:16-22, John 14:1-16, Matthew 5:38-48, 7:1-5, 18:21-35, 25:31-46, Philippians 3:7-16, Isaiah 58:2-14, Micah 6:8, John 8:1-11, I Corinthians 13:4-8, Philippians 4:4-13, Hebrews 13:1-21, I Peter 3:8-13, I John 4:7-21.”
4. Read John 17 or Colossians 1:9-12 and imagine the words are being said specifically for you. Reread the words slowly, perhaps rewriting them. What specifics in your own petitions might these words address? What is your response to God who cares for you in these ways? Consider journaling your feelings as you consider the promises in these prayers.<sup>3</sup>
5. For the discipline of study: Consider learning from inspiring literature, films, biographies, or magazines as legitimate soulwork. Choose titles with admirable characters and compare their motivations, struggles, and triumphs with your own. How can you apply the author’s messages to your life?
6. Ponder the fact that you are created and of value just as you are. What does this imply for your life? What about the lives of others? How is that value encouraged, supported or nourished?
7. For the discipline of simplicity: Take a hard look at your possessions, activities, serving roles and forms of soulwork. Which feed your soul? Which prevent you from experiencing the things you value more? Which truly add to your spirituality?
8. For the discipline of celebration: In addition to birthdays, anniversaries, and holidays, take time to honor and enjoy the important relationships. Make sure you tell others how they have encouraged you. Ponder how empty your life would be without specific people. Then find ways to celebrate and give thanks for these people. Find time to spend with them. Write out a prayer specifically for them (and let them see it). Give a gift to charity in their name or otherwise honor them and their relationship to you.
9. When did you last play a musical instrument, sing, dance, sculpt, practice your hobby or something similar? For many introverted intuitive types, these activities can be a major source of peace. Use these activities and others like them as ways to inspire your soulwork.<sup>4</sup>

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<sup>3</sup> Definition and Exercises 1-4: Michael and Norrissey, *Prayer and Temperament*, 65-68.

<sup>4</sup> Exercises 5-9: Hirsh and Kise, *Soultypes*, 95-98, 194-198.

## INFP Spirituality<sup>1</sup>

*Spirituality in the inner world of the heart and imagination.*

Scripture: Romans 12:2, the Psalms, Gospels, Pauline Epistles. Approach to Bible – solitary, symbolic, personal, of-the-moment.<sup>2</sup>

Prayer: Augustinian Prayer<sup>3</sup> Create solitude, rest in God's presence. Prayer, contemplation or meditation through silent petitions for others, the longings of your own heart and the beauties of God. Be aware of the importance of your emotions. Practice spiritual reading. Talk to God about your ideas, daily activities and relationships; the concerns of people and their needs.

Worship: Tap into spiritual awareness while gardening, caring for children or pets, or favorite solitary activity. Use inspirational music, books and symbols. Model cooperation and inclusion – bring people together for worship in harmony and teamwork.

Service: Behind the scenes service to others, providing examples of integrity, loyalty, inspiration and support. Be practical – bring a meal, fix a car, tend a garden, operate a sound system.

Study: Journal as conversation with God. Study the compassionate “giants” of the faith. Learn by observation, reflection or insight.

Soulwork through:

- Using humor and insight to make your point.
- Avoiding people who are dogmatic, rigid or judgmental in their spirituality.
- Exploring future possibilities that allow ideas to bloom.
- Finding new avenues and untried practices for spiritual expression.

Be thankful for:

- Your idealism and hope for the world.
- Your intense ideas which provide energy to live life deeply and abundantly.
- Your present awareness of the beauty, liminality and synchronicity of life's experiences.
- How you value the importance of the spiritual journey and things that give meaning to life.

When life is difficult, find support by:

- Asking, “What is most important to me?” and then making a change – even a radical one.
- Using a trusted person to help you see things objectively.
- Dialoguing with yourself through journaling, art or meditating while walking in nature.

To honor yourself and your pathway to God:

- Create solitude to tap into your awareness of the spiritual part of your life.
- Live with personal authenticity and integrity.
- Add logic and objectivity in order to more clearly understand your heartfelt soulwork.

Trap: Being entrenched in your ideals.<sup>4</sup>

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Earle C. Page, *Finding Your Spiritual Path* (CAPT, Gainesville, FL, 1982).

<sup>3</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>4</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 44-45.

## Spiritual Exercises

Augustinian Prayer: “The key word to describe Augustinian Prayer is *transposition*. One uses *creative imagination* to transpose the words of Sacred Scripture to our situation today. One tries to imagine (intuit) what meaning the words of Scripture would have if Jesus Christ, or God the Father, or the Holy Spirit appeared and spoke them to us at this moment.

1. Take the prayer in Ephesians 3:14-21 and change the pronouns from the second person (you) to the first person (me). Write out the new prayer so that it is a prayer for yourself. Then read it aloud several times. Recite it slowly; put as much meaning into the words as you can. Try to savor every word. What changes in your present attitude does this prayer suggest to you?

2. Other passages for using the Augustinian prayer technique: Isaiah 43:1-5, Hosea 2:16-22, John 14:1-16, Matthew 5:38-48, Isaiah 54:4-14, Philippians 3:7-16, Isaiah 58:2-14, Micah 6:8, Matthew 7:1-5, Matthew 18:21-35, John 8:1-11, Matthew 25:31-46, I Corinthians 13:4-8, Philippians 4:4-13, Colossians 3:12-17, Hebrews 13:1-21, I Peter 3:8-13, I John 4:7-21.”

3. Read a passage of Scripture such as John 17 or Colossians 1:9-12 and imagine the words are being said specifically for you. Reread the words slowly, perhaps rewriting them. What specifics in your own petitions might these words address? What is your response to God who cares for you in these ways? Consider journaling your feelings as you consider the promises in these prayers.<sup>5</sup>

4. For the discipline of simplicity: The minds of many intuitive types are easily distracted from soulwork. What are your major distractions? Involvement in too many good causes? Interest in too many subjects? If less is more, then imagine what your work, family, emotional well-being, and leisure time might gain from ridding yourself of some of those distractions and adding time for soulwork.

5. For the discipline of celebration: Rejoice in your creativity. Devote time to your novel ideas, your music, your art, your writing, your designing – whatever gifts God gave you. Use your creativity to celebrate and offer thanksgiving – make cards instead of buying them, designate certain foods or table settings as festival items, invite friends for an evening of games, indulge in a walk in the middle of the day, even turn the music up a bit louder.

6. For the discipline of prayer: Make a notebook for prayer by collecting poems, sacred readings, or meaningful quotes. Offer them as prayers, either for yourself or for others.

7. For the discipline of study: Consider learning from inspiring literature, films, biographies, or magazines as legitimate soulwork. Choose titles with admirable characters and compare their motivations, struggles, and triumphs with your own. How can you apply the author’s messages to your own life?<sup>6</sup>

8. If time and money were no object, what would you attempt to do or be? Envision yourself carrying out your dream. What would it be like? How would you fulfill it? How can you incorporate steps toward that fulfillment into your life right now?

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<sup>5</sup> Definition and Exercises 1-3: Michael and Norrissey, *Prayer and Temperament*, 58.

<sup>6</sup> Exercises 4-8: Hirsh and Kise, *Soultypes*, 94-98, 194-198.

## INTJ Spirituality<sup>1</sup>

*Spirituality in the inner world of ideas and insights.*

Scripture: Ecclesiastes 1:13, Psalms, Isaiah, the Gospels (especially John). Use the Scriptures not to 'study' but for hearing from God and for listening to God.

Prayer: Thomistic Prayer.<sup>2</sup> Contemplation, reflection and meditation in solitude. Set aside time on a regular basis, without interruption. Consider journaling. Silent or directed spiritual retreat.

Worship: In a spiritual community which emphasizes adult education. Seek unusual or unconventional models of worship or spirituality, or liturgies which are unique and engaging.

Service: Consider service as prayer. Service through conceiving paradigms, envisioning and organizing the structures for change. Get involved in a project that requires in-depth research.

Study: Intellectual study, dialogue, or debate on matters of faith. Accept that a cognitive approach to spirituality is valid.

Soulwork through:

- Musing with God about what could be different, or might be in store.
- Structures and special times set apart expressly for spiritual matters.
- Spiritual direction to address specific issues.
- Determining a moral base, a belief system of what is right and wrong, then applying it to all aspects of life.<sup>3</sup>
- Challenging traditions, breaking new ground, and questioning the status quo.
- Bringing an independent outlook to your endeavors to fashion a better world.

Be thankful for:

- Your keen insights and inspirations.
- Your love of challenge and complex problems requiring elegant approaches.
- Your ease with systems, strategies and structures.
- Your determination and drive to perfect your ideas.

When life is difficult, find support by:

- Developing a plan, then loosening control and accepting the outcome.
- Inviting logical feedback from a respected and trusted colleague.
- Giving yourself ample time for play and rejuvenation.

To honor yourself and your pathway to God:

- Satisfy your intellect with prayer, study or retreat.
- Observe the little things right now – the momentary pleasures that can enrich your life when you take time to notice.
- Put your mind to work for greater purposes that serve your spiritual philosophy.

Trap: Being lost in thought and therefore not mindful of others or the situation.

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>3</sup> Hirsh & Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 50-51.

## Spiritual Exercises

Thomistic Prayer:<sup>4</sup> “In this type of prayer, one takes a virtue or fault or theological truth and ‘walks around it’, studying it from every possible angle. To enable one to get a full grasp on the topic chosen for Thomistic Prayer, it is recommended that one *uses* the seven auxiliary questions *What, Why, How, Who, Where, When, With what helps* and applies each to the topic selected.”

1. Read Mark 8:34-38. What does Jesus mean when he insists that in order to be his disciple we must take up our cross and follow him? What are the crosses in your life? Are you carrying them in the same way that Jesus carried his cross to Calvary? What do you need to change in your present attitude toward your crosses?

2. Read Matthew 5:20-26 and John 2:13-17. What is the difference between the anger of Jesus and the anger which Jesus condemns? Why is anger so wrong that Jesus equates it with the command against killing? Thomas Aquinas defines anger as the desire to attack violently anyone who poses a threat to something we consider valuable. What about self-defense of our country, our family, ourselves? How far are we justified to go? Is the anger you sometimes feel a justifiable anger or the kind that Jesus condemns? What does one do about one’s anger?

3. Read Matthew 10:39. What does Jesus mean by these words? What do you need to do in your life to put Jesus’ concerns ahead of your own? How does self-discipline enable you to ‘discover who you really are’? Who are you really? What is your primary purpose on earth? Is it to satisfy yourself or fulfill some God-given destiny? What is God asking of you?

4. Additional Scriptures with which to use the seven auxiliary questions of Thomas Prayer: Luke 1:26-38, 39-46; Matthew 6:19-25, 26-34; Matthew 13:44-46; Mark 10:35-45; Mark 5:10, Luke 14:7-11, 1 Corinthians 4:7; Acts 13:48 (envy); Philippians 2:4-8; James 2:14-26 (charity).

5. Consider the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Choose one of the fruit. How would you define it? What happens when it guides your life? What happens when you fail to have it guide your life? If you were to make changes in your life to reflect this fruit, what would it be? What would be the outcomes or results?

6. For the discipline of simplicity: Simone Weil said, “The danger is not lest the soul should doubt whether there is any bread, but lest, by a lie, it should persuade itself that it is not hungry.” How could your need for clarity and truth block you from trying any of the “simple” forms of soulwork? Your need to be competent or right?<sup>5</sup>

7. Remember that as an Intuitive type, daydreams can be rich areas for insights. Even as you daydream, pretend that you are discussing your ideas with God. Don’t immediately censor “wild thoughts.” What might God be trying to suggest? Are you open to discoveries in this manner? What are your longings? How could these longings be the voice of your soul?

8. When did you last play the piano/the guitar/sing/dance/sculpt/craft or something similar? For many Introverted Intuitive types, these activities can be a major source of peace and renewal. Use these activities and others like them as ways to inspire your soulwork.

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<sup>4</sup> Definition and Exercises 1-4, Michael and Norrissey, *Prayer and Temperament*, 88-90.

<sup>5</sup> Exercises 5-7: Hirsh & Kise, *Soultypes*, 94-98, 145-149.

## INTP Spirituality<sup>1</sup>

*Spirituality in the inner world of intellect and ideas.*

Scripture: Philippians 1:9, John's Gospel, synoptic Gospels, Philippians, James.

Approach to Bible: solitary, symbolic, metaphorical, analytical, abstract, of-the-moment.

Prayer: Read the writings of St Teresa of Avila and practice some of her prayer forms. Pray alone, with quiet. Practice Thomistic Prayer.<sup>2</sup> Use prayer to reconcile current events and faith.

Worship: Meditation, contemplation and prayer in the outdoors. Explore other traditions and generate new possibilities for worship and soulwork. Participate in spiritual retreats which focus on self-awareness, the interpersonal aspects of faith, or an analysis of key issues.<sup>3</sup>

Service: Help organizations and people become effective as possible. Look for God in human interactions; observe where faith makes a difference. Ask hard questions, call attention to inconsistencies. Clarify positions and categorize principles.

Study: Intellectually demanding and challenging Bible study. Connect for spiritually oriented discussions and debates in community. Find and use resources which demonstrate logically the principles of faith. Argue with God about problems and inconsistencies between faith and reason. Explore broad topics that search out various 'truths' while acknowledging differing opinions. Quietly and deeply explore issues to provide a blueprint for things in the future.

Soulwork through:

- Finding a spiritual advisor or friend or family member who can help you enrich your spiritual path by realizing that questioning your beliefs is not meant to be critical but that you are open to being influenced. By understanding that you have emotional reactions but that these are often deeply guarded. And by presenting well-reasoned and objective analyses of beliefs in a manner that shows an understanding of your INTP point of view.

Be thankful for:

- Your skepticism, which for you is a tool for getting at truth.
- Your love of wrestling with complex issues that challenge and exercise your intellect.
- Your curiosity that propels your search for truth.
- Your understanding of the principles that regulate the universe.

When life is difficult, find support by:

- Focusing on the big picture and looking for new possibilities.
- Using others as a sounding board to clarify your values.
- Assessing the impact of the situation on those around you.

To honor yourself and your pathway to God:

- Pursue and analyze those areas where you doubt.
- Honor your need for precision, enlightenment and wholeness.
- Explore the ways your soulwork can benefit your relationships with others.

Trap: Not realizing how your words are coming across, especially when you are in pursuit of truth.<sup>4</sup>

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>3</sup> Hirsh & Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 53.

<sup>4</sup> Hirsh & Kise, *Looking at Type and Spirituality*, 53.

### Spiritual Exercises:

Thomistic Prayer: “In this type of prayer, one takes a virtue or fault or theological truth and ‘walks around it’, studying it from every possible angle. To enable one to get a full grasp on the topic chosen for Thomistic Prayer, it is recommended that one *uses* the seven auxiliary questions: *What, Why, How, Who, Where, When, With what helps* and applies each of them to the Scripture Reading or topic selected.”

1. Read Philippians 2:4-8. “Your attitude must be that of Christ.” What does Paul say is the attitude of Christ? (We must empty ourselves.) What is there within me that needs to be emptied? Paul says we must take the form of a servant or slave. What exactly does this entail in my attitude toward those with whom I live/work/associate? What changes do I need to make in my life in order to bring it into conformity with that of Jesus? What steps do I need to take to bring about a more Christ-like attitude toward myself/others/God?

2. Read Matthew 13:44-46. “The Kingdom of God is like a treasure hidden in a field, which a man finds and rejoicing goes and sells all he has in order to buy the field.” Where have you discovered the hidden treasure of the Kingdom of God? Are you willing to sell everything in order to possess it? Have you disposed of everything else in order to obtain it? Do you sufficiently appreciate the hidden treasure of God’s kingdom? What do you need to do to appreciate better this ‘hidden treasure’, this ‘pearl of great price’?

3. Read Mark 10:35-45 carefully. Notice that Jesus in no way condemns ambition but simply teaches the disciples that their desire to be first should be in the area of humble service to others. ‘Whoever wants to rank first among you must serve the needs of all.’ Do you have this kind of ambition? What do you need to change in your present way of life in order to do a better job of serving others? How might you, like Jesus, give your life in ransom for others?<sup>5</sup>

4. Who are your favorite spiritual heroes? What about them inspires you? Read enough about them so that you can imagine the realities of their day-to-day living and perhaps find new meaning in their writings or deeds. In what context did their insights come? How is your life similar to theirs? What can you do to emulate them?

5. Remember that as an Intuitive type, daydreams can be rich areas for insights. Even as you daydream, pretend that you are discussing your ideas with God. Don’t immediately censor “wild thoughts.” What might God be trying to suggest? Are you open to discoveries in this manner? What are your longings? How could these longings be the voice of your soul?

6. When did you last play the piano/the guitar/sing/dance/sculpt/craft or something similar? For many Introverted Intuitive types, these activities can be a major source of peace and renewal. Use these activities and others like them as ways to inspire your soulwork.

7. Go steep and deep with a short passage from your sacred texts, favorite poems or teachings from someone you admire. Understand the facts the passage presents, but then look for other meanings and interpretations. Stick with the same reading until you garner new insights, then consider the truth of your ideas and the impact they might have on you or others.<sup>6</sup>

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<sup>5</sup>Definition and Exercises 1-3: Michael and Norrissey, *Prayer and Temperament*, 88-90.

<sup>6</sup> Exercises 4-7: Hirsh and Kise, *Soultypes*, 95-98.

## ISFJ Spirituality<sup>1</sup>

*Spirituality in the inner world of experience and unifying values.*

Scripture: 1 Timothy 6:1, Psalms, Matthew, James; follow the Lectionary. Approach to the Bible – solitary, practical, literal, personal, immediate, systematic.

Prayer: Ignatian Prayer.<sup>2</sup> Use a prayer book, or other traditional form of prayer. Have structured daily devotions and prayer. Practice spontaneous prayer, but also take Romans 8:26-27 to heart. Consistent, private conversation with God.

Worship: Be in nature to contemplate God's creation – feel the wind, smell cut grass, note the color of flowers, listen to the birds etc. Use senses inside – stained glass windows, scent of candles or incense, music etc. Commemorating spiritual traditions and events.

Service: Behind the scenes, organizing to meet current needs, caring service. Practical works in community. Look for examples of God at work in the lives of others.

Study: Read sacred texts and the testimonies and stories of others. Learn in an orderly, step-by-step fashion about facts, history or methods of spirituality.

Soulwork through:

- Living the spiritual life with an emphasis on what's happening here and now.
- Enjoying the gifts of being alive, the delights of this world.
- Observing concrete examples of what has worked for others.
- Enjoying the heart-felt longing and emotions of the spiritual journey.
- Appreciating the beauty of relationships with others and the Creator.
- Seeking applications for defining personal values, finding meaning, and individual and community growth.

Be thankful for:

- Your practical outlook which sees things as they really are.
- Your sense of duty, service and responsibility.
- The fulfillment you feel when you have helped others.
- The beauty of nature and the company of friends.

When life is difficult, find support by:

- Finding a listening friend who can act as a compass as you try new directions.
- Appreciate and honor your own needs, talents and gifts.

To honor yourself and your pathway to God:

- Seek quiet times for reflection and relaxation.
- Use your imagination to open your spiritual practices to the richness in life that exists beyond the tangible and concrete.
- Invest time with God, knowing God is in control and therefore you don't have to be.

Trap: Deferring too much to the wants of others and forgetting your own needs.<sup>3</sup>

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>3</sup> Earle C. Page, *Finding Your Spiritual Path* (CAPT, Gainesville, FL, 1982).



## Spiritual Exercises

Ignatian Prayer: “The Ignatian Method is to place oneself in the Biblical scene and to become a part of it by way of imagination. Ignatius suggests that we try to imagine what we might see, what we might hear, and what the persons in the scene might be doing. The ten points given by Ignatius are: 1) Choice of topic 2) Preparatory Prayer 3) Composition of Place 4) Petition for Special Grace Needed 5) See and Reflect 6) Listen and Reflect 7) Consider and Reflect 8) Draw Some Practical Fruit 9) Colloquy with God the Father or Jesus Christ 10) Close with the Lord’s Prayer”

1. You are one of the two disciples on the road to Emmaus (Luke 24:13-35) on Easter Sunday afternoon. Close your eyes after reading the Scripture and try to relive the whole scene from beginning to end. Draw some spiritual fruit from the experience. For example, invite Jesus to stay with you.

2. Read Luke 10:25-37, the parable of the Good Samaritan. Imagine yourself, first of all, as the priest who passes by on the other side of the road. What reasons could you give for refusing to get involved? Then imagine yourself as the person who fell among the robbers and who was left half-dead by the side of the road. What might you think as you see people pass you by and refuse your cries for help? Thirdly, imagine yourself as the Good Samaritan. Try to envision some situations today where you could act as a Good Samaritan to others in trouble.

3. Other passages for Ignatian Prayer: Luke 10:38-42; Mark 9:14-29; Luke 7:36-50; Luke 4:1-13; Mark 8:27-38; Mark 14:32-42; Mark 10:46-52; John 21:1-19; Mark 10:17-31.<sup>4</sup>

4. For the discipline of simplicity: Examine your life to determine what things bring joy. What takes away joy? Many Sensing types discover that complexities of modern life separate them from the things that bring them closest to their soul. What simple pleasures are you missing or no longer able to do? How can you bring those pleasures back into your life?

5. For the discipline of celebration: Take time to mark the milestones of your life with special festivity – add candles to the dinner table, call a good friend for a walk, take a special photograph to commemorate an event, give a small dinner party, treat yourself to an afternoon at a place that is sacred to you. Besides birthdays or anniversaries, celebrate a job well done, the reaching of a specific goal for soulwork, or the gift of a beautiful day.

6. For the discipline of study: Consider learning from inspiring literature, film, biographies, or magazines as legitimate soulwork. Choose titles with admirable characters and compare their motivations, struggles, and triumphs with your own. How can you apply the authors’ messages to your own life?

7. *Sensing* soulwork includes tangible acts of help or service to others or projects. At the end of the day, Pause to reflect on or write down all of the tasks you have completed or the help you have been able to give to other people. Be thankful that you *see* what needs to be done.

8. Ponder the fact that you are created and of value just as you are. What does this imply for your life? What about the lives of others? How is that value encouraged, supported or nourished?<sup>5</sup>

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<sup>4</sup> Definition and Exercises 1-3: Michael & Norrissey, *Prayer and Temperament*, 51, 53-57.

<sup>5</sup> Exercises 4-8, Hirsh & Kise, *Soultypes*, 50- 52, 197-198.

## ISFP Spirituality<sup>1</sup>

*Spirituality in the inner world of personal meaning and application.*

Scripture: Matthew 25:40, Philippians 4:4-7.

Prayer: Franciscan Prayer<sup>2</sup>. Corporate, sensuous, affective and unplanned.<sup>3</sup> Prayer or meditation through silent petitions for others and longings of one's own heart. Small prayer or study group with close friends. Being in nature, meditating on God. Write a spiritual journal.

Worship: Spontaneity, appreciate the world around you and an awareness of all God's beauty in creation. Experiencing the sacred in the immediate and real.

Service: Through defining value systems, interpersonal ideals, and modeling integrity and compassion. Aid others by providing comfortable atmospheres with color, music, flowers and other personal touches. Apply spiritual teachings to daily, practical purposes.

Study: Practical classes with a spiritual twist – parenting, getting organized, etc. Define and accept a logical basis for what you take on faith in order to communicate it more easily to others.

Soulwork through:<sup>4</sup>

- A personal relationship with God. Being the hands and feet of God in the world.
- Quietly enjoying life – balancing outward tasks with your inward needs in an easygoing, flexible, amiable way. Doing and saying the right thing at the right time.
- Seeking cooperative, harmonious and warm home and work environments.
- Trusting God has your best interest in mind, even in bad times.

Be thankful for:

- Your gentle, compassionate, cooperative and considerate nature.
- Your enjoyment of life's precious moments.
- Your capacity to minister to the hurts you see.
- The ways in which you bring harmony to human endeavors.

When life is difficult, find support by:

- Accomplishing something that enhances your faith in yourself.
- Being in the world of nature to experience God at work in this world.
- Assessing what really happened in tough situations in an objective way, thereby giving yourself a fresh start.

To honor yourself and your pathway to God:

- Allow yourself time to be spiritual in your own way.
- Clarify your values so that you can know best how to serve others.
- Define and accept a logical basis for what you take on faith in order to communicate it more easily to others.

Trap: Going beyond your physical and/or emotional limits to be of service to others.

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>3</sup> Earle C. Page, *Finding Your Spiritual Path* (CAPT, Gainesville, FL, 1982).

<sup>4</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 229-234.

## Spiritual Exercises

Franciscan Prayer: Franciscan prayer makes full use of the five senses and is flexible and free-flowing. Their work is their prayer. For a prayerful SP, thoughts of God predominate every waking moment. They like spontaneous prayer.

1. Read Daniel 3:26-90. Spend half an hour composing your own canticle of praise of God for all the beauties of His creation. Include the beauties of the inner world of the Spirit, of one's own nature, of friends, as well as of the physical world.
2. Praise and thank God for all the good qualities you find in yourself. How can you more fully develop these good qualities?
3. Go outside; look for two trees: one which resembles the kind of person you would like to be or your goal in life, another which expresses in some way the kind of person you see yourself to be now. Decide what you need to do in order to change from the way you now are to the way you would like to be or the way God would like you to be.
4. Write a letter of consolation or condolence to someone who has lost a dear friend in death or who is presently suffering some tragedy in his/her life. Be sure to talk about God in the letter and close with a prayer, perhaps Ephesians 3:14-21.<sup>5</sup>
5. What could you add to your soulwork to engage your senses? If you write, try brightly colored pens or one that is superbly smooth. Buy a special notebook for journaling. Purchase a distinctive candle. Find a favorite kind of tea or coffee and save it for reflective moments. Get that bicycle, set of skis, or walking shoes you have always wanted, if that will draw you more often to the work of your soul.
6. Sensing soulwork includes tangible acts of help or service to others or projects. At the end of the day, pause to reflect on or write down all the tasks you have completed or the help you have been able to give to other people. Be thankful that you *see* what needs to be done.
7. For the discipline of study: Consider learning from inspiring literature, films, biographies or magazines as legitimate soulwork. Choose titles with admirable characters and compare their motivations, struggles, and triumphs with your own. How can you apply the authors' messages to your own life?
8. For the discipline of simplicity: Take a hard look at your possessions, activities, serving roles and forms of soulwork. Which feed your soul? Which prevent you from experiencing the things you value more? Which do you try to do so 'perfectly' that they block your joy? Which truly add to your spirituality?
9. For the discipline of celebration: In addition to birthdays, anniversaries, and holidays, take time to honor and enjoy the important relationships. Make sure you tell others how they have encouraged you. Ponder how empty your life would be without specific people. Then find ways to celebrate and give thanks for these people. Find time to spend with them. Write out a prayer specifically for them (and let them see it). Give a gift to charity in their name or otherwise honor them and their relationship to you.<sup>6</sup>

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<sup>5</sup> Definition and Exercises 1-4: Michael & Norrissey, *Prayer and Temperament*, 69-78.

<sup>6</sup> Exercises 4-9: Hirsh & Kise, *Soultypes*, 49-52, 194-198.

## ISTJ Spirituality<sup>1</sup>

*Spirituality in the inner world of experiences and organizing principles.*

Scripture: 1 Thessalonians 5:13, Matthew, Mark, Isaiah, Acts, Psalms, Exodus, James. Approach to Bible – solitary, practical, literal, analytical, abstract, systematic.<sup>2</sup>

Prayer: Ignatian Prayer.<sup>3</sup> Daily devotions, contemplation and prayer, but change structure periodically. Develop the art of listening to God through the Scriptures. Keep a spiritual journal. Pay attention to your body – deep breathing, being still. Don't consider self inadequate.

Worship: Engage the senses through communion, music, candles and symbolic objects. Find a vibrant and faith-filled Christian community. Directed retreat using the Spiritual Exercises of Ignatius. Be in nature to contemplate God's creation – feel the wind, smell cut grass, note the color of flowers, listen to the birds etc

Service: Behind the scenes service. Building clear structures; modeling responsibility and follow-through. Upholding and conserving the splendor of tradition.

Study: Read all the works of an author in a structured and organized way to ascertain the consistency and truthfulness of their point of view. Commit to corporate worship and/or spiritual discussion group where you can enrich your faith and understanding.<sup>4</sup>

Soulwork through:

- Doing arts and crafts projects which allow for self-expression, for either practical or aesthetic purposes.
- Traveling with others to places which can be spiritually enriching and/or exploring those histories, customs or traditions of your faith for a more well-rounded perspective.
- Setting aside the details of life in order to be present to God.
- Recognizing your spirituality is very private, deep and somewhat unexplainable.

Be thankful for:

- Your gifts of sensibility and logic. The ease with which you handle details and facts.
- Your awareness of the merit of learning from and building on past experiences.

When life is difficult:

- Look for guidance from what has worked before; how things are resolved through faith.
- Turning over some of your responsibilities to others.
- Asking for help to assess the big picture – the larger meaning.

To honor yourself and your pathway to God:

- Seek the practices that fit into your routine.
- Understand and apply unchanging truths in this changing world.
- Explore other traditions or spiritual disciplines to open the boundaries of your soul without violating what you know to be true.

Trap: Forgetting to step back from your tasks to appreciate you are already worthy as you are.

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Earle C. Page, *Finding Your Spiritual Path* (CAPT, Gainesville, FL, 1982).

<sup>3</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>4</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997), 26, 27.

## Spiritual Exercises

Ignatian Prayer: “The Ignatian Method is to place oneself in the Biblical scene and to become a part of it by way of imagination. Ignatius suggests that we imagine what we might see, what we might hear, and what the persons in the scene might be doing. The ten points given by Ignatius are: 1) Choice of topic 2) Preparatory Prayer 3) Composition of Place 4) Petition for Special Grace Needed 5) See and Reflect 6) Listen and Reflect 7) Consider and Reflect 8) Draw Some Practical Fruit 9) Colloquy with God the Father or Jesus Christ 10) The Lord’s Prayer”

1. Read Luke 24:13-35. You are one of the two disciples on the road to Emmaus. Close your eyes after reading the Scripture. Try to relive the whole scene from beginning to end. Draw some spiritual fruit from the experience. Invite Jesus to stay with you.

2. Read Luke 10:25-37. First, imagine yourself as the priest who passes by on the other side of the road. What reasons could you give for refusing to get involved? Then imagine yourself as the person who fell among the robbers and who was left half-dead by the side of the road. What might you think as you see people pass you by and refuse your cries for help? Thirdly, imagine yourself as the Good Samaritan. Try to envision some situations today where you could act as a Good Samaritan to others in trouble.

3. Other Ignatian Prayer passages: Luke 10:38-42; Mark 9:14-29; Luke 7:36-50; Luke 4:1-13;

Mark 8:27-38; Mark 14:32-42; Mark 10:46-52; John 21:1-19; Mark 10:17-31; Luke 15:11-32.<sup>5</sup>

4. Set aside time to listen to music that frees your mind from analysis – instrumentals or songs with words in a language you don’t speak. Perhaps record several of these so that you can have uninterrupted music for soulwork while relaxing in a sacred spot.

5. Go to a favorite spot, either outdoors or indoors, where you feel in touch with your soul. Look and listen for specific signs of God’s love, beauty, wisdom, and goodness. How has God been revealed in the events of your life? You may wish to write down your praises to God.

6. Find two or three people who share your willingness to include objective analysis or doubt as a part of soulwork. Meet regularly to discuss a sacred text, a secular book, or a current issue. Begin by pointing out everything that is *wrong* with the opinions presented by the authors or text and then move toward finding those aspects with which you can agree.

7. For the discipline of simplicity: Simone Weil said, “The danger is not lest the soul should doubt whether there is any bread, but lest, by a lie, it should persuade itself that it is not hungry.” How could your need for clarity and truth block you from trying any of the “simple” forms of soulwork? Your need to be competent or right?<sup>6</sup>

8. In what situations do you feel inadequate, incompetent, or ill at ease? What seems to be the theme in your complaints? Think about these areas with a critical yet compassionate eye. How could these be areas where you might learn more about the workings of your soul?

9. Consider framing a poem, favorite saying, or passage from your sacred readings. Keep it on your desk or by your bedside as a reminder for your soulwork.

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<sup>5</sup> Definition and Exercises 1-3: Michael & Norrissey, *Prayer and Temperament*, 51, 53-57.

<sup>6</sup> Exercises 4-7: Hirsh & Kise, *Soultypes*, 50-52, 145-149.

## ISTP Spirituality<sup>1</sup>

*Spirituality in the inner world of questions and experience.*

Scripture: John 3:21, Psalms, Gospels. Approach to Bible – solitary, practical, literal, analytical, abstract, of-the-moment.

Prayer: Franciscan prayer.<sup>2</sup> Join a prayer group, keep a journal. Use prayer to reconcile current events and faith. Imagine Jesus accompanying you on a walk in the country/park/by the ocean.

Worship: Seek ritual, tradition or liturgy. Be in nature/outside. Seek community in order to connect, debate and learn. Find a trustworthy spiritual friend or companion.

Service: Volunteering in tangible, practical ways, leading the effort if no one else will. Look for God in human interactions; observe where faith makes a difference.

Study: Explore spiritual issues with trusted, like-minded others. Read and reflect about essential Biblical facts and details. Study the “heroes of the faith.”

Soulwork through:

- Letting your actions genuinely reflect your words.
- Having hope, enjoying being alive. Trusting God to take care of things.
- A rational process, requiring thought and logic.
- Carrying through on your commitments, whether or not they make you personally happy.
- Firmly deciding what you believe, even though there may be no verifiable basis for some of those decisions.
- Pondering the inexplicable or identifying a sense of order or purpose in an event.
- Applying spiritual teachings to daily, practical purposes.

Be thankful for:

- Your efficiency and ability to get things done.
- Your quiet commitment to lending a hand when needed.
- Your reasoning that defines what is.
- The practical bent you lend to using systems and information.

When life is difficult, find support by:

- Reserving time for reflection and analysis.
- Finding ways to acknowledge and deal with your emotions.
- Reassessing reality, reviewing what can and cannot change.

To honor yourself and your pathway to God:

- Satisfy your logic and rational side as you determine your needs for soulwork.
- Reconsider what you value – the relationships and purposes that will make your life most meaningful.
- Acknowledge the spiritual in your experience – finding the consistencies and truths that are manifestations of God.

Trap: Isolating yourself from a spiritual community.<sup>3</sup>

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<sup>1</sup> All material comes from: Sandra Krebs Hirsh and Jane A.G. Kise, *Soultypes: Matching Your Personality and Spiritual Path* (Augsburg Books, Minneapolis, 2006), except where noted.

<sup>2</sup> Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament: Different Prayer Forms for Different Personality Types* (The Open Door, Charlottesville, VA, 1991).

<sup>3</sup> Sandra Krebs Hirsh and Jane A.G. Kise, *Looking at Type and Spirituality* (CAPT, Gainesville, FL, 1997).

## Spiritual Exercises

Franciscan Prayer: Franciscan prayer makes full use of the five senses and is flexible and free-flowing. Their work is their prayer. For a prayerful SP, thoughts of God predominate every waking moment. They like spontaneous prayer. Read *Practice of the Presence of God* by Brother Lawrence.

1. Read Daniel 3:26-90. Spend half an hour composing your own canticle of praise of God for all the beauties of His creation. Include the beauties of the inner world of the Spirit, of one's own nature, of friends, as well as of the physical world.
2. Read aloud Francis Thompson's poem, "The Hound of Heaven." Try to identify with as much of it as you can. How has God pursued your soul like a hound that never gives up? How have you tried to shake off his pursuit of you? What do you need to do now to surrender yourself completely to him and his will? Read once again the pertinent stanzas of the poem.
3. Praise and thank God for all the good qualities that you find in yourself. How can you more fully develop these good qualities?
4. Plan an act of charity for someone in need; then endeavor to carry it out, either alone or with the help of others.
5. Listen to the Third movement of Beethoven's Ninth Symphony. Or listen to any other piece of classical, non-vocal music that you find uplifting or spiritual. Other suggestions: the Fourth movement of Beethoven's Fifth Symphony, Beethoven's Third Piano Concerto or Love Death of Tristan and Isolde by Wagner.<sup>4</sup>
6. For the discipline of study: What major question(s) hinders your soulwork? Evil in the world? The injustices you see? The mythical or unproven aspects of the spiritual tradition in which you were raised? The lack of true compassion in people who claim to be spiritual? Sort through and identify the key source of discord or resistance. Then work through this issue either in discussion with a trusted other who has explained it to his or her own satisfaction, or through reading, or through your own thoughtful meditation.
7. In what situations do you feel inadequate, incompetent or ill at ease? What seems to be the theme in your complaints? Think about these areas with a critical yet compassionate eye. How could these be areas where you might learn more about the workings of your soul?
8. Go to a favorite spot, either indoors or outdoors, where you feel in touch with your soul. Look and listen for specific signs of God's love, beauty, wisdom, and goodness. How has God been revealed in the events of your life? In its history? You may wish to write down your praises to God.
9. Consider framing a poem, favorite saying or passage from Scripture. Keep it on your desk or by your bedside as a reminder of your soulwork.<sup>5</sup>

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<sup>4</sup> Definition and Exercises 1-4: Michael and Norrissey, *Prayer and Temperament*, 69-74.

<sup>5</sup> Exercises 5-10: Hirsh & Kise, *Soultypes*, 50-52, 145-149.

## APPENDIX E

### Post-Exercise Questionnaire

**To be completed at the conclusion of the four week study.**

This questionnaire is designed to explore whether or not the MBTI spiritual exercises and profile were of benefit to you during the period of the study. It will also explore whether you have grown spiritually as a result. Please be assured that all of your answers will be kept strictly confidential. The information that you provide will be presented only in summary form, in combination with the responses of other participants in this study. The number at the top of the page will only be used to link the pre- and post-survey forms. The answers that you give will never be linked with your name.

Please answer all questions based on your current experience rather than on what has been true in the past.

1. How has your understanding of spirituality or spiritual formation changed as a result of participating in this study?

2. Using the scale below, indicate the overall degree you feel *your desire* for spiritual growth has changed as a result of using the MBTI spiritual exercises.

**No growth    1       2       3       4       5       6       7    Considerable growth**

3. Rate the degree to which you believe you have grown spiritually since using the MBTI spiritual exercises.

**No growth    1       2       3       4       5       6       7    Substantial growth**

4. Rate the degree to which you feel the “MBTI Spiritual Exercises” is successful as a tool for spiritual growth.

**Not successful    1       2       3       4       5       6       7    Very successful**

5. What changes would you suggest for the tool to make it more useful or improved?



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## VITA

Diana van Buren Lantz was born in Invercargill, New Zealand in 1961, and now counts Cape Cod, Massachusetts as her American home. With a Christchurch Teachers College Diploma and New Zealand Trained Teachers Certificate she has taught in New Zealand, the United Kingdom, Washington State and Massachusetts. After completing her Bachelor of Arts degree in Education at Whitworth College in Spokane, WA in 1993, she later received her Master of Divinity degree from Union Theological Seminary in Richmond, VA in 1997. The Presbytery of Muskingum Valley ordained her to a yoked parish in Coshocton County, Ohio in 1997. She was commissioned a Lieutenant Junior Grade in the United States Navy in 1998 and was called to active duty in the summer of 1999, beginning her Navy career at Recruit Training Command, Great Lakes, Illinois. She has since served Marines and Sailors in California, Connecticut, Virginia and Okinawa and currently resides in Norfolk, Virginia. Diana began her doctoral studies at Gordon-Conwell Theological seminary in 2009, and looks forward to receiving her Doctor of Ministry degree in 2016.